

The Issue of Khatm al-Nubuwwah

In the Light of the Statements of Salaf al-Ṣālihīn

English Rendering of

مسئلہ ختم نبوت اور سلف صالحین



Author

Ḥadrat Mawlānā Muhammad Nāfi'

رحمة الله عليه

Translation

Sher Muhammad Khān

ودعوى النبوة بعد نبينا صلى الله عليه وسلم كفر بالإجماع. (شرح الفقه الأكبر)

To claim prophethood after our Prophet ﷺ is a clear act of disbelief (kufr) by consensus (ijmā'). [Sharḥ al-Fiqh al-Akbar]

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِ اللَّهِ الْكَرِيمِ، أَمَّا بَعْدُ

In the name of Allah

Most Gracious Most Merciful

All praise be to Allah, Lord of the

Worlds, and peace and blessings be upon

His Messenger Muḥammad, the

Mercy of the Worlds

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❧ About the Author ❧

Name & Lineage: Ḥaḍrat Mawlānā Muḥammad Nāfi' ﷺ, the youngest son of Ḥaḍrat Mawlānā 'Abd al-Ghafūr Ṣāhib, hailed from the Khokhar community which inhabited in the town of Muhammadi Sharif, about 3 kilometres (1.9 miles) from the city of Chiniot.

Birth: Mawlānā Muḥammad Nāfi's ﷺ father headed to Makkah for Ḥajj pilgrimage in 1332 AH/1914 CE; in those days, camels were used for travelling between Makkah and Madinah, therefore he too hired a camel ride from a person named Nāfi', a resident of Madinah. He liked the name of his cameleer, therefore, after he returned from Ḥajj, approximately in the year 1335 AH/1915 CE, he was blessed with a son, whom he named "Nāfi'" and added "Muḥammad" before it as a source of blessings [*barakah*], thereby naming him as "Muḥammad Nāfi'".

According to estimation, he was born in 1335 AH/1915 CE, in the village of Muhammadi Sharif in the district of Jhang (Punjab). This date is mentioned here as an approximate estimation while the exact date of his birth is nowhere documented.

Upbringing and Education: He completed his memorization [*hifẓ*] of the Qur'ān in 1352 AH/1933 CE, under the tutelage of his father. Thereafter he studied elementary religious books under his own elder brother, Mawlānā Muḥammad Zākir and Mawlānā Allāh Jawāyā Shāh ﷺ (d. 1362 AH), following which he joined Madrasah 'Ishā'at al-'Ulūm in Jāmi'ah Masjid Katchery Bazār at Lyallpur (now Faisalabad) where he studied

books like *Fuṣūl Akbarī*, *‘Ilm al-Ṣiḡḡah*, *Naḥw Mīr*, *Ṣuḡhrā*, *Kubrā*, etc under Mawlānā Muḥammad Muslim ‘Uthmanī and Mawlānā Ḥakīm ‘Abd al-Majīd.

In the meantime, his elder brother, Mawlānā Muḥammad Zākir, established Dār al-‘Ulūm Jāmī‘ Muḥammadī Sharīf in the village of Muhammadi Sharif, in the district of Jhang. Mawlānā Aḥmad Shāh ؒ, a graduate of Dār al-‘Ulūm Deoband, was the first person to be appointed as dean of all faculties [*ṣadr mudarris*] at this institution. Mawlānā Muḥammad Nāfi‘ ؒ therefore returned to his hometown and continued his studies at the local Dār al-‘Ulūm of Muhammadi Sharif where he studied the following books:

In the science of grammar [*‘ilm nahw*]: *Hidāyat al-Naḥw*, *Kāfiyyah*, *Alfiyyah* and *Sharḥ Jāmī‘*

In the science of jurisprudence [*‘ilm fiqh*]: *Qudūrī*, *Hidāyah* [*awwalayn* (first two)], etc

In the subject of rational sciences [*ma‘qūlāt*]: *Īsāghūjī*, *Mirqāt*, *Sharḥ Tahdhīb* and some portions of *Qudūrī*.

At the same time, when Mawlānā Quṭb al-Dīn Uchalawī arrived in the Madrasah, Mawlānā Nāfi‘ ؒ studied the remainder of *Quṭbī*, *Maybudhī* and *Sharḥ al-Wiqāyah Ākhirayn* (in jurisprudence) under him. He studied *Nūr al-Anwār*, *Sharḥ al-Wiqāyah Awwalayn* and other books under Mawlānā Muḥammad Sher. Later in 1359 AH/1940 CE, when the renowned student of Mawlānā Ghulām Aḥmad Lāhorī, Mawlānā Aḥmad Baksh from Gudai (Dera Ghazi Khan) arrived in Jāmī‘ah Muḥammadī Sharīf. Mawlānā Muḥammad Nāfi‘ ؒ studied *Hidāyah* [*ākhirayn*], *Jalālayn*, *Sharḥ Nukhbāt al-Fikr*, *Dīwān al-Mutanabbī* and other books under him.

In his pursuit to acquire further knowledge, he travelled to Wan Bachran in Mianwali district, where he spent approximately seven months in the company of Mawlānā Ghulām Yāsīn studying *Mishkāṭ*, *Ḥamd-Allāh ‘Abd al-Ghafūr* (footnotes of *Sharḥ Jāmī*) and other books.

Thereafter he was blessed with the company of the famous teacher Mawlānā Walī-Allāh Gujrātī ؒ (d. 1393 AH/November 1973 CE) in Dhunni village of Gujrat, under him he studied different sciences including, *Al-Tawḍīḥ wa al-Talwīḥ*, *Musallam al-Thubūt*, *Mīr Zāhid*, *Mullā Jalāl Mīr Zāhid*, *Risālah Quṭbiyyah*, *Mīr Zāhid Umūr Āmah*, *Qāḍī Mubārak*, *Sharḥ al-‘Aqā’id al-Nasafiyyah* and *Al-Mutawwal*.

And eventually in the year 1362 AH, he took admission at Dār al-‘Ulūm Deoband in India and completed *dawrah al-ḥadīth*. This was that era when luminaries such as Shaykh al-Adab wa al-Fiqah Ḥaḍrat Mawlānā I‘zāz ‘Alī Amrohawī, Mawlānā Ibrāhīm Balyāwī, Mawlānā Muftī Riyāḍ al-Dīn and Mawlānā Muḥammad Shafī‘ ‘Uthmanī Ṣāḥib ؒ were imparting religious knowledge to multitudes of students at this famed institute of Islamic sciences, whilst Ḥaḍrat Mawlānā Ḥusayn Aḥmad Madanī ؒ was imprisoned by the British. He pursued *dawrah al-ḥadīth* under these luminaries. He graduated from Dār al-‘Ulūm Deoband in the year 1362 AH, bearing the certificate of graduation numbered 13046, this certificate was received in the year 1363 AH/1943 CE. In the same year when he returned to his hometown, he commenced teaching in his native Dār al-‘Ulūm at Jāmi‘ah Muḥammadī Sharīf.

Later Life: He remained affiliated with Tanzīm Ahl al-Sunnat after the establishment of Pakistan in the year 1947 CE and contributed towards countering Shī‘ism while also focusing on penning in-depth academic works. He wrote articles on various topics under the column “Beneficial Research” [*taḥqīqāt nāfi‘ah*] in the weekly journal *Al-Da‘wah* of Tanzīm Ahl al-Sunnat. Concurrently, he also penned dissertations for his teacher Mawlānā Aḥmad Shāh Bukhārī’s monthly magazine *Al-Fārūq*.

In the year 1373 AH/1953 CE, when the movement in defence of the Finality of Prophethood [*Tahrīk Khatm al-Nubuwwat*] rose in opposition against Qadiyanism, Mawlānā Muḥammad Nāfi‘ ؒ played active role in this movement. He continued to organise meetings and conferences to pursue Qadiyanism at academic and public level to refute their ideology. He took such an active part in this movement that the

government had to arrest him. He wrote in his diary about his arrest that on the night between 15th and 16th of March, 1953, he was arrested and taken to the police station from Jāmi'ah Masjid Chiniot at 12.00 pm. He was taken to Jhang jail on March 7. Then on April 25, 1953, he testified in connection with the case. Later that night he was transferred to the Borstel Jail Lahore, he had a peaceful time in the prison as he engaged in remembrance of Allah [*dhikr*]. He was released from Central Jail, Lahore on June 15, 1953, whereby he published a pamphlet titled *Khalīfah Qādiyānī kī Tāzah Kidhb Bayānī* and distributed it at the All Parties Khatm al-Nubuwwat Conference, which was held on December 28, 1953. He also began gathering material for the book *Ruḥamā' Baynahum* in compliance with the advice and instruction of his teacher Mawlānā Aḥmad Shāh Bukhārī ؒ.

Literary Works

Mas'alah Khatm Nubuwwat awr Salaf Ṣāliḥīn: In 1371 AH, *Al-Fazl*, a popular magazine of the Qādiyanis published a *Special Issue* themed on their claim of continuation of prophethood. In its response, the Mawlānā penned a treatise titled *Mas'alah Khatm Nubuwwat awr Salaf Ṣāliḥīn* which provides irrefutable answers to the Qādiyani contentions.

Ḥadīth al-Thaqalayn: An in-depth analysis of the renowned Ḥadīth: “*I left amongst you the two treasures [al-Thaqalayn].*” He gathered various chains and added excellent research regarding both versions of the narration, i.e. “*the Book of Allah and my Ahl al-Bayt,*” and “*the Book of Allah and my Sunnah.*” This book was authored in the year 1383 AH/1963 CE.

Ruḥamā' Baynahum: The book *Ruḥamā' Baynahum* was authored in order to highlight the mutual love and respect possessed by the Ṣaḥābah for one another, especially the four rightly-guided caliphs. The first volume of the book on Ḥaḍrat Abū Bakr al-Ṣiddīq ؓ was authored in the year 1391 AH/1971 CE, the second volume on ‘Umar ؓ in the year 1396 AH/1976 CE and the third volume on ‘Uthmān ؓ in 1398 AH/1978 CE.

In each of these three volumes, the love and brotherhood between the four caliphs was highlighted, over and above the fact that they were related to one another.

Ruḥamā' Baynahum is a highly academic masterpiece; many contemporary scholars of the compiler have utilised this work. Ḥaḍrat Mawlānā Muḥammad Taqī 'Uthmānī, for instance, quotes passages and references from this work in the third volume of his commentary *Takmilah Faṭḥ al-Mulhim bi Sharḥ Ṣaḥīḥ al-Imām Muslim* which alludes to the importance of this compilation.

Mas'alah Aqribā' Nawāzī: This book was penned in 1400 AH/1980 CE in response to the accusation of nepotism levelled against Ḥaḍrat 'Uthmān Dhū al-Nūrayn ؓ by his opponents. This work is in fact a supplement to the third volume of *Ruḥamā' Baynahum*.

Ḥaḍrat Abū Sufyān awr Unkī Ahliyah: This booklet was penned in 1403 AH/1983 CE, it consists brief biographical accounts of Ḥaḍrat Abū Sufyān ibn Ḥarb ؓ and his wife alongside highlighting their services to Islam. A second edition was published later wherein included were additional chapters on Ḥaḍrat Yazīd ibn Abī Sufyān and Umm Ḥabībah ؓ.

Banāt Arba'ah: In this treatise, it is proved from the Qur'ān, Sunnah and the reliable books of both the Shī'ah and the Ahl al-Sunnah about the daughters of our Noble Messenger ﷺ being four, this work was completed in 1404 AH/1984 CE. The relevant biographical sketches of the four daughters have been presented in this book.

Sīrat Sayyidunā 'Alī al-Murtaḍā: In addition to providing information about his lineage and background, this book authentically recounts his biography, omitting all exaggerations — both positive and negative. It contains answers to several misconceptions, it was published in 1409 AH/1988 CE.

Sīrat Sayyidunā Amīr Mu'āwīyah: This treatise was penned in Ṣafar 1411 AH/August 1990 CE in two volumes, the first volume throws light on

the life of Sayyidunā Amīr Mu‘āwiyah ibn Abī Sufyān ؓ whereas the second volume contains irrefutable answers for around 41 objections hurled against him by his adversaries.

Fawā'id Nāfi'ah: This book was published in two volumes in the year 1420 AH/1999 CE, the first volume is dedicated on defending the noble Ṣaḥābah ؓ. The second volume is devoted to the biographies of Sayyidunā Ḥasan and Ḥusayn ؓ while also documenting authentic versions of their martyrdom.

There are various fronts to render religious services, among which Mawlānā Muḥammad Nāfi' ؓ chose the front of defending the Ṣaḥābah and the Ahl al-Bayt, praising them by promoting their achievements, virtues, merits, services and legacies. And dispelling the objections and misconceptions that arise in the minds of their opponents about their faith, character and contributions to Islam by providing academically convincing responses, which remained his hobby, rather his lifelong mission, all his energy and resources were devoted to this task throughout his life.

Demise: Mawlānā Muḥammad Nāfi' ؓ dedicated his entire life to the scholarly service of Islam. As a result of his tireless activities, he suffered from many illnesses, including old age which caught up with him. Due to deterioration in his health, he was admitted to a private hospital in Faisalabad three days before his demise, where he was treated by Dr. Ashraf, a person associated with the Tablighī Jamā'at. And eventually, on the night of Tuesday, December 30th, 2014, at 15 minutes past 10, this towering intellectual of this century passed onto his Creator, leaving behind his family and millions of loved ones, departed forever - Surely we belong to Allah and to Him shall we return.

The next day, that is Wednesday, the 31st of December, 2014, his funeral prayer [*ṣalāt al-janāzah*] was performed post 'Asr in his native village Muhammadi Sharif, in Bhawana Tehsil, Chiniot district, which was attended by millions of people from all walks of life including eminent

scholars, students, businessmen and political figures from across the country. The funeral prayer was led by Ḥaḍrat Mawlānā Khawāja Khalīl Aḥmad, the spiritual successor [*jānashīn*] of Ḥaḍrat Mawlānā Khān Muḥammad, a vast field spanning 27 *kanals*¹ transformed into a funeral prayer ground [*janāzah gāh*], where thousands of believers attended the funeral prayer of this treasured epitome of knowledge.

Mawlānā Muḥammad Nāfi' ﷺ was buried in the ancient graveyard [*qadīmī qabristān*] of Muhammadi Sharif, where his grandfather Mawlānā 'Abd al-Raḥmān, his father Mawlānā 'Abd al-Ghafūr and his brothers Ḥāfiẓ Muḥammad Ṣāliḥ and Ḥaḍrat Mawlānā Muḥammad Zākir are buried, now alongside these elders does this great pioneer of knowledge rests.

¹ A unit of measurement where 1 *kanal* equals 605 square yards.

❖ About this Translation ❖

About a year ago, while I was compiling citations for a brief article on the issue of Finality of Prophethood [Khatm al-Nubuwwah], I stumbled upon some Qadiyani websites that misquoted a number of prominent Islamic figures of allegedly having endorsed the Qadiyani (dis)belief of continuation of prophethood. This prompted a search for refutations of these deceptions and very few works and articles were discovered online in this regard. Some of these claims have been briefly touched upon in Mawlānā Muḥammad Shafī‘ ‘Uthmanī’s ﷺ treatise *Finality of the Prophethood*. In addition, among the few English compilations I was aware of were beneficial articles by respected brother Waqar Akbar Cheema and a booklet titled *With Love to Ahmadiis of the World* by brother Farhan Khan that refuted these Qadiyani deceptions.

Taking cue from the previous efforts of these brothers, I decided to search for one specific work that addresses these slanders on the pious predecessors in a single place, and after months of stringent pursuit, I discovered Mawlānā Muḥammad Nāfi‘’s ﷺ masterpiece in Urdu titled *Mas’alah Khatm Nubuwwat awr Salaf al-Ṣāliḥīn* in which he discusses and refutes the Qadiyani substantiation of continuation of prophethood through the statements of 13 illustrious personalities from the annals of Islam - right from the Noble Companions ﷺ and the Ṣūfiyyah to some of the yesteryear luminaries, thereby purifying them from this disgusting Qadiyani claim.

Since I realised of a specific work solely devoted in defence of the illustrious predecessors from this impure Qadiyani slander being rare in English language, I therefore selected this Urdu work for its English rendition in order to acquaint the unacquainted and to thereby add another brilliant work in the literary collection of the subject matter of defence of Khatm al-Nubuwwah.

These unfair and far-fetched substantiations are nothing new but are old worn out accusations which the Qadiyani websites and their missionaries repeatedly drumbeat today in order to trap and instil doubts among the unwary, whereas these accusations have been long dismissed by our scholars, for which this treatise in your hand stands as a testification. A Qadiyani journal *Al-Fazl* published an edition titled *Khatm al-Nubuwwat Special Issue* way back in 1952, in which the Qadiyanis, by decontextualizing the statements from the writings of the upright Islamic luminaries, endeavoured to prove the prophethood being in continuance. May Allah raise the ranks of Mawlānā Muḥammad Nāfi‘ ﷺ, who took timely notice of this deception and penned *Mas’alah Khatm al-Nubuwwat awr Salaf al-Ṣāliḥīn* in its response wherein he defended the luminaries of the dīn and lay exposed the Qadiyani deceit. Later he instructed his student Mawlānā Mushtāq Aḥmad ﷺ to compile a new revised edition of the same which made it further comprehensive, the same has been utilised for this English rendering which is titled as *The Issue of Khatm al-Nubuwwah - In the Light of the Statements of Salaf al-Ṣāliḥīn*.

This translation commenced post ‘Īd al-Fiṭr last Shawwāl and soon gathered momentum and was completed through the grace of the Almighty by the end of Dhū al-Ḥijjah. I would take this opportunity to thank all those brothers without whom this work would never have been completed at brisk, I would like to thank Mawlānā Muḥammadullah Khalīlī Qāsimī, Mawlānā Ridwān Kajee and Mawlānā Zameelur Raḥmān for taking time from their busy scholarly engagements to help me with the complex aspects of this work, I’m also

ever grateful to brother Uzair Khān for formatting this entire work and designing the cover for the same and making it available online - may Allah ﷻ reward these gentlemen with the best of rewards.

I will conclude these lengthy thoughts by humbly thanking Allah ﷻ for choosing this sinner and our publishing unit Islam Reigns Publications for this little effort in the service of this noble task in defence of Khatm al-Nubuwwah of our beloved Noble Messenger ﷺ, and supplicate that Allah ﷻ guide the Qadiyanis with even an iota of justice and honesty in their hearts towards repentance through the medium of this brief effort. May Allah ﷻ make this work a source of salvation for the author, translator and its readers. Āmīn

_Sher Muḥammad Khān (Translator)

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4th Ṣafar al-Muzaḥḥar 1446/9th August 2024

❧ Foreword ❧

Qadiyanism is a British nurtured *fitnah* which was created and fostered among the Muslims under heavy conspiracy. This cult penetrated into Muslims through deceitful tactics, they adopted Islamic names and terminologies and resorted to such methods in distortion and interpretations of the Qur'ān and Ḥadīth which has no previous precedent.

The scholars of the Ummah resisted this *fitnah* throughout from its very inception, they explained the Qadiyanis both individually and collectively, through debates, discussions, arguments, prayer duels [*mubāhalah*], speeches, writings, and through *da'wah* and *tablīgh*, they made the Muslims to wake up from their slumber. They brought Qadiyanis to the court and had them adjudged disbelievers [*kuffār*] from the forum of the National Assembly. The Qadiyanis were unable to withstand them at any point - may Allah ﷻ reward them with excellent of rewards.

How could this cult of deception, which aimed to contaminate the Qur'ān and Ḥadīth with their distortions, could spare targeting the luminaries of the Ummah? They hence forged self-styled meanings to the quotes and statements of all Muslim authorities, which includes the Ṣaḥābah, Ṭābi'īn, Tab' Ṭābi'īn, Mufasssīrīn, Muḥaddithīn, Mutakallimīn and the Ṣūfiyyah of the past fourteen centuries - and attempted to mislead the Muslims through wicked efforts.

There were several scholars who defended the luminaries of the Ummah and exposed the deceits of the Qadiyanis, among them also appears the name of our respected teacher, Ḥaḍrat Mawlānā Muḥammad Nāfi‘.

In 1952, the Qadiyanis published a special edition titled *Khātām al-Nabiyyīn Special Issue* in their daily *Al-Fazl* journal from Lahore, in which they claimed about the Noble Companions ﷺ and the religious elders of having endorsed their [kufr] belief of continuation of Nubuwwah [prophethood] - seeking Allah’s refuge. In this regard, the following three elders raised their pen and took charge of exposing this Qadiyani deceit with a purely analytical approach:

1. ‘Allāmah Dr. Khālid Maḥmūd, PhD. London
2. Mawlānā Lāl Ḥusayn Akhtar ﷺ
3. Mawlānā Muḥammad Nāfi‘ Ṣāḥib

The epistle of ‘Allāmah Khālid Maḥmūd Ṣāḥib is comprehensive, while the works of the latter two dignitaries are brief, a book by our esteemed teacher, Mawlānā Manzūr Aḥmad Chiniotī ﷺ, dealing with the same subject was also published post [the year] 1980. I share a cordial rapport with my esteemed teacher Mawlānā Muḥammad Nāfi‘ and he too corresponds me with kindness and trust, in the backdrop of this relationship, he instructed me about his treatise *Mas’alah Khatm al-Nubuwwat awr Salaf al-Ṣāliḥīn* which was first released back in 1953 and currently out-of-print, be re-published again, hence I was directed to include in it additional research information, and to especially utilise the work of ‘Allāmah Khālid Maḥmūd (with whom our esteemed teacher has a long association) for the same.

Despite my shortcomings in scholarly abilities, I promptly obeyed the command, because duty, as they say, overrides decorum, and completed this work after deferring all my other scholarly engagements. The following principled points were taken into account in the rearrangement of this treatise:

1. In order to differentiate my writing from that of my respected teacher, I have commenced my writing by establishing the heading as “Additional Notes” under each chapter.
 2. We have also produced excerpts from the academic cognitions of Mawlānā Muḥammad Idrīs Kandhlawī ؒ.
 3. In compliance with the instructions of our respected teacher, we have included portions from the epistle of ‘Allāmah Khālīd Maḥmūd Ṣāḥīb in some chapters.
 4. I have in most places turned to the original book sources for examining the references advanced by the Qadiyanis, and never relied on the quoted texts.
 5. Although Mawlānā Muḥammad Yūsuf Ludhiyānawī ؒ did not pen any specific work on this subject, but his treatise, *Tuḥfah Qādiyāniyyat* contains both brief and comprehensive analysis pertaining to the same at many places, which we have also extracted contents from.
 6. We have gone through *Iḥtisāb Qādiyāniyyat* published by Majlis Taḥaffuẓ Khatm Nubuwwat which consists of unique writings by distinguished scholars in 14 volumes, from which we have drawn upon content from specific sections in some of the volumes.
- I supplicate in the Court of Allah ﷻ to accept this effort and make it a source of guidance for the Qadiyanis. Āmīn.

_Mushtāq Aḥmad

13th April 2006/Rabīʿ al-Awwal 1427 AH

❖ Preface ❖

Post the establishment of Pakistan, in 1952, the Qadiyanis published *Khātam al-Nabiyyīn Special Issue* in their daily journal *Al-Fazl* from Lahore, in which they alleged about the pioneers of Islam of also having professed continuation of prophethood, which conforms with their belief.

In order to refute these claims, I had compiled a brief treatise titled *Mas'alah Khatm al-Nubuwwat awr Salaf al-Ṣāliḥīn* in which I presented concise rebuttals to these claims by the Qadiyanis.

Thereafter I was busily engaged in teaching and compiling other literary works and could not write anything further on this matter. But it was necessary at the same time that this treatise be revised and edited with the latest analysis, so that this compilation could reach its pinnacle of comprehensiveness.

Since I could not complete this work at the time due to illness and frailty, I directed my esteemed student Mawlānā Mushtāq Aḥmad Ṣāḥib [teacher at Jāmi'ah Arabīyyah Chiniot] to complete this task.

All praises be to Allah ﷻ that he possesses profound expertise in this subject.

Hence he assembled this treatise at his discretion in a revised format that includes numerous appendices and a wealth of additional academic material. May Allah reward him with the greatest of rewards.

We sincerely hope, by the will of Allah ﷻ , that this brief work will be beneficial to readers.

_Muḥammad Nāfi‘

Muhammadi Sharif, Jhang district

Rabī‘ al-Awwal 1427 AH/April 2006

❖ Introduction ❖

الحمد لله ربّ العلمين والصلاة والسلام على خاتم الأنبياء والمرسلين و على آله وأصحابه
وأتباعه بإحسان إلى يوم الدين

The Mirzāiyyah, in response to events and emerging challenges from June to August 1952, began making a significant fuss, claiming that they accept the Prophet Muḥammad ﷺ as the Seal of the Prophets and that prophethood and messengership ended with him. To support their stance on the Finality of Prophethood, both their factions published extensive articles, pamphlets, and essays during this period. Additionally, a special issue of *Al-Fazl* Lahore titled *Khātām al-Nabiyyīn* was published on July 27, 1952.

The major headings in this special edition fall into two categories. On one hand, they assert their truth and innocence, claiming to be sincere Muslims. They proclaim statements such as “Our lives are dedicated to Muḥammad ﷺ”, “Muḥammad is the proof of Muḥammad”, “Our Prophet ﷺ is truly the Seal of all Prophets and Messengers”, and “It is a grave accusation against us and our community that we do not accept the Prophet Muḥammad ﷺ as the Final Prophet.” Under these headings, they presented 27 references from Mirzā Ghulām Aḥmad Qādiyānī’s statements found in his books.

On the other hand, they claim that the Aḥmadiyyah community’s belief regarding the Finality of Prophethood aligns with what is established by

the Qur'an, Ḥadīth, and the statements of scholars and pious predecessors [salaf al-ṣāliḥīn]. However, in doing so, they manipulated the wordings and meanings of the statements from the righteous predecessors and scholars of the Ummah, thereby attempting to brainwash Muslims through their cunning efforts. Through this, they aimed to prove that the righteous predecessors [i.e. Ḥaḍrat 'Āi'shah al-Ṣiddīqah ﷺ, Sayyidunā 'Alī al-Murtaḍā ﷺ, Al-Shaykh al-Akbar Muḥyī al-Dīn Ibn 'Arabī, Mawlānā Jalāl al-Dīn Rūmī, 'Allāmah Ṭāhir al-Fattānī, Mawlānā Rāghib al-Iṣfahānī, Shaykh 'Abd al-Wahhāb al-Sha'rānī, Mullah 'Alī al-Qārī, Imām al-Rabbānī Mujaddid Alf al-Thānī, Ḥaḍrat Shāh Walī-Allāh al-Muḥaddith al-Dehlawī, Mawlānā Muḥammad Qāsim Nānotawī, Mawlānā 'Abd al-Ḥayy al-Lakhnawī ﷺ] of having believed in - seeking Allah's refuge - continuation of prophethood, claiming that they validate of others receiving prophethood after the Noble Messenger ﷺ. Therefore, with the above mentioned heading, the editor *Al-Fazl* writes:

“In this essay, such references from the righteous elders are presented which makes explicitly manifest that the competent scholars of the Ummah held the belief that the non-legislative [ghayr-tashrīʿī] prophethood being in continuation in servitude and adherence of the Noble Messenger ﷺ.”²

Although these righteous elders upheld the same belief which is agreed upon by the mainstream Muslims that the door of prophethood has been closed, the Noble Messenger ﷺ is the Last of all the Prophets, and none can ever be bestowed the honour of prophethood after him. Prophethood, whether reflective [zillī] or manifestational/by way of spiritual projection [burūzī], real [ḥaqīqī] or unreal [ghayr-ḥaqīqī], legislative [tashrīʿī] or non-legislative [ghayr-tashrīʿī], independent [mustaqil] or dependent [bi al-tabʿ], has ended in every sense. However, one can benefit from the spiritual influence of prophethood. The elements of *nubuwwah* remain - perfections [kamālāt], radiance [anwār]

² *Al-Fazl - Khātām al-Nabiyyin Special Issue*, July 17, 1952, p. 17

and glad-tidings [*bashārat*] are received from *nubuwwah* [as the details in this regard are forthcoming].

By distorting and making false interpretations from the statements of the aforementioned *salaf*, the Qadiyani missionaries have committed heinous slander upon the pious predecessors, this serious slander has been fabricated with such trickery that some or the other religious elder or a scholar of every single era - right from the blessed era [*khayr al-khurūn*] of the Noble Companions ﷺ until the thirteenth century of *the hijrah* - have been implicated in this slander.

In these few pages [with the guidance of the Almighty], we aim to refute this slander upon the *salaf*, in order to ensure that there is complete clarity among common Muslims and that there stands no chance of suspicion developing regarding the *salaf* from this entire matter.

❁ Umm al-Mu'minīn Ḥaḍrat 'Āi'shah رضي الله عنها and Khatm al-Nubuwwah ❁

By producing the following quote of Ḥaḍrat 'Āi'shah al-Ṣiddīqah رضي الله عنها (d. 58 AH/d. 678 CE):

قُولُوا: خَاتَمُ النَّبِيِّينَ , وَلَا تَقُولُوا: لَا نَبِيَّ بَعْدَهُ

“Say [he is] the Seal of the Prophets, but do not say no prophet after him.”

The Mirzāiyyah attempt to prove her conformity with their creed of continuation of *nubuwwah*. They consider it to be their most precious argument and often go into great detail to elaborate on it.

It should firstly be noted that on page 236 of Ibn Qutaybah al-Dīnawarī's رحمته الله book *Ta'wīl Mukhtalif al-Ḥadīth*, the explanation for Ḥaḍrat Ṣiddīqah's quote is recorded in these words:

وَأَمَّا قَوْلُ عَائِشَةَ رضي الله عنها: «قُولُوا لِرَسُولِ اللَّهِ ﷺ خَاتَمَ الْأَنْبِيَاءِ، وَلَا تَقُولُوا لَا نَبِيَّ بَعْدَهُ»؛
فَإِنَّهَا تَذْهَبُ إِلَى نُزُولِ عِيسَى عَلَيْهِ السَّلَامُ، وَلَيْسَ هَذَا مِنْ قَوْلِهَا، نَاقِضًا لِقَوْلِ النَّبِيِّ ﷺ: «لَا نَبِيَّ بَعْدِي» لِأَنَّهُ أَرَادَ: لَا نَبِيَّ بَعْدِي، يَنْسَخُ مَا جِئْتُ بِهِ، كَمَا كَانَتْ

الأنبياء صَلَّى اللهُ عَلَيْهِمْ وَسَلَّمَ تَبَعْتُ بِالنُّسخِ، وَأَرَادَتْ هِيَ: «لا تَقُولُوا إِنَّ الْمَسِيحَ لَا يَنْزِلُ بَعْدَهُ» (تأويل مختلف الحديث، ص ٢٣٦)

“As for the words of ‘Āi’shah ؓ, ‘Say that the Messenger of Allah ﷺ is Khātām al-Anbiyā’ but don’t say that there is no prophet after him’, this statement of Ḥaḍrat ‘Āi’shah ؓ is related to the descent of prophet ‘Īsā ؑ and this statement of her does not contradict the statement of the Prophet ﷺ, ‘There will be no prophet after me’, because he meant, ‘There will be no prophet after me who will abrogate that with which I came as the prophets were previously sent to abrogate the former Sharī’ah.’ Therefore, Ḥaḍrat ‘Āi’shah ؓ means that you should not say that Ḥaḍrat Masīh will not come either (rather he will come).”³

Secondly, it should further be noted that the aforementioned narration also appears in *Al-Durr al-Manthūr* vol. 5, p. 205 without any chain of transmission, under the verse of Khātām al-Nabiyyīn and in *Majma’ Biḥār*, vol. 5, p. 502. The Qadiyanis misquoted the above statement, taking it out of context and putting forward only those few wordings which served their purpose. They would not have made their point had they mentioned the phrases that appear before and after, hence they omitted it. Therefore, we will present the complete text of the above-mentioned narration so that the intended meaning becomes crystal clear directly from the author of the book himself:

وفي ح عيسى أنه يقتل الخنزير ويكثر الصليب و"يزيد" في الحلال، أي يزيد في حلال نفسه بأن يتزوج ويولد له، كان لم يتزوج قبل رفعه إلى السماء فزاد بعد الهبوط في الحلال فحينئذ يؤمن كل أحد من أهل الكتاب لليقين بأنه بشر، وعن عائشة: قولوا: إنه خاتم الأنبياء، ولا تقولوا: لا نبي بعده، وهذا ناظر إلى نزول

³ Ta’wil Mukhtalif al-Ḥadīth p. 236

عيسى، وهذا أيضًا لا ينافي ح: لا نبي بعدي، لأنه أراد لا نبي ينسخ شرعه.
(مجمع بحار الأنوار، ص ٨٥)

“‘Īsā ﷺ will kill the swines and break the cross after his descent and would intensify in ḥalāl acts, i.e. he will get married and have children, he was not married before he ascended to Heavens, ḥalāl will increase after he descends from Heavens (he will be blessed with offspring after marriage). At that time, everyone among the People of the Book [ahl al-kitāb] will believe in him that certainly he is a human being (i.e. not Divine, as the Christians have maintained in their belief). And it is narrated from ‘Āi’shah رضي الله عنها: ‘Say that he is the Seal of the Prophets and do not say, ‘There will be no prophet after him.’ This aims at the decent of ‘Īsā, and this also does not contradict the Ḥadīth: ‘There will be no prophet after me’, because he meant that no prophet will abrogate his Sharī’ah (And ‘Īsā ﷺ - will descend to spread and propagate the religion of Muḥammad, not to abolish it).’”⁴

It becomes apparent from examining the entire passage of *Majma’ Biḥār* that Ḥaḍrat Ṣiddīqah’s ﷺ prohibition against stating, “*There will be no prophet after him*”, stems from the belief that the descent of ‘Īsā ﷺ is imminent prior to the Day of Resurrection, and the statement, “*no prophet will come after the Prophet*,” may cause people to question whether prophet ‘Īsā will also never return. Ḥaḍrat Ṣiddīqah رضي الله عنها, hence, forbade saying so in certain grounds in an effort to dispel this suspicion and illusion.

Thirdly, Ḥaḍrat Umm al-Mu’minīn ‘Āi’shah رضي الله عنها Ṣiddīqah ﷺ believes in the termination of prophethood in accordance with the consensus of Muslim Ummah, and she has herself narrated many authentic reports from the Noble Messenger ﷺ:

Narration 1:

⁴ *Majma’ Biḥār al-Anwār* p. 85

عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ ﷺ، قَالَ: «لَا يَبْقَى بَعْدِي مِنَ النَّبُوَّةِ شَيْءٌ، (٢) إِلَّا الْمُبَشِّرَاتُ»، قَالُوا: يَا رَسُولَ اللَّهِ، وَمَا الْمُبَشِّرَاتُ؟ قَالَ: «الرُّؤْيَا الصَّالِحَةُ، يَرَاهَا الرَّجُلُ، أَوْ تُرَى لَهُ» (مسند أحمد، ج ٦، ص ١٢٩ درواه البيهقي في شعب الإيمان و كنز العمال برواية خطيب ج ٨ ص ٣٣)

“Ḥaḍrat ‘Āi’shah ﷺ narrates that the Noble Prophet ﷺ said, ‘After me, no part of prophethood will remain except for glad-tidings.’ The Ṣaḥābah said, ‘O Rasūl of Allah, what are glad-tidings?’ He said, ‘Good dreams that a Muslim sees, or someone sees for him.’”⁵

Narration 2:

عن عائشة قالت قال رسول الله صلى الله عليه وسلم: «أنا خاتم الأنبياء ومسجدي خاتم مساجد الأنبياء» (كنز العمال بحوله الديلمي وابن النجار و البزار)

“Ḥaḍrat ‘Āi’shah ﷺ narrates that the Messenger of Allah ﷺ said, “I am Khātam al-Anbiyā’ and my Masjid is the Khātam of the Masājid of the Anbiyā’.””⁶

Fourthly, these are peculiar principles of inference [istedlāl] established by the Mirzāiyyah, on one hand they consider an unsubstantiated [majhūl al-isnād⁷] narration attributed to Ḥaḍrat Ṣiddīqah ﷺ as sound and authentic, and it is always presented by them with great fervour. Despite thorough search, the Mirzāiyyah have miserably failed to find the sound references [takhrīj] with authentic chain for this narration till date, whereas the corpus of sound Aḥādīth, which confirms termination of prophethood, and is clear as daylight, is unacceptable to them. It is true that:

⁵ Musnad Imām Aḥmad vol. 2, p. 129, also reported by al-Bayhaqī in Shu’ab al-Īmān and Kanz al-Ummāl with al-Khaṭīb’s narration

⁶ Kanz al-Ummāl with reference from Al-Daylamī, Ibn Najjār and Al-Bazzār

⁷ A statement reported without reliable or identifiable sources

جو چاہے آپ کا حسن کرشمہ ساز کرے

Your miraculous beauty can do whatever it wants

It is crucial for readers to note that the Qadiyanis hold the following beliefs regarding the sound Ḥadīths of the Noble Messenger ﷺ :- Only those Ḥadīths that align with their beliefs must be embraced, and those Ḥadīths that do not align with their preferences must be rejected.

Mirzā Qādiyānī has made manifest this matter in his following two quotations:

1. *“And he who has been commissioned as the Arbiter has the authority to select, on the basis of knowledge bestowed by the Divine, out of the corpus of Aḥādīth those that he deems authentic and reject the others, based on the knowledge bestowed by the Divine.”*⁸
2. *“In reply to this I swear by Almighty Allah that I have not based my claim on the Ḥadīth; rather, I have based it on the Holy Qur’ān and the Revelation that has descended upon me. I do, however, present in my favour those Ḥadīth that are in accord with the Holy Qur’ān and which do not oppose the revelation I have received. Other Aḥādīth I discard as worthless.”*⁹

The aforementioned declarations made by Mirzā Qādiyānī serve as the standards by which the Mirzāiyyah decide whether to accept or reject the blessed sayings of the Noble Messenger ﷺ. This is the fundamental principle of the Mirzāiyyah in their method of Ḥadīth substantiation; no other soundest of Ḥadīth is legitimate near them, we have mentioned this here for the awareness of the readers. It should be noted that when the view of Ḥaḍrat Ṣiddīqah ﷺ gets clarified through the aforementioned discussion, it also automatically absolves the author of *Majma‘ Biḥār* and makes his creed evident at the same time; his belief definitely does not contradict Islam; but these are the trickeries of the

⁸ Appendix, *Tuhfah Golarhwiyyah* p. 10

⁹ *I‘jāz Aḥmadī* p. 30

Mirzāiyyah, who have manipulated the texts of many righteous individuals to force support for their creed.

Additional Notes

The Statement of Ḥaḍrat Mughīrah bin Shu‘bah ؓ

Ḥaḍrat ‘Ā’ishāh’s ؓ concern was that due to the apparent generality of the phrase *lā nabiyya ba’dah* [there is no prophet after him], people might misconstrue it as contradicting the Ḥaḍīth on the descent of ‘Īsā ؑ. Therefore, as a precaution, she advised against saying *lā nabiyya ba’dah* [there is no prophet after him]. A similar quote is also reported from Ḥaḍrat Mughīrah bin Shu‘bah ؓ:

عَنِ الشَّعْبِيِّ قَالَ: قَالَ رَجُلٌ عِنْدَ الْمُغِيرَةِ بْنِ أَبِي شُعْبَةَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَاتَمِ الْأَنْبِيَاءِ لَا نَبِيَّ بَعْدَهُ فَقَالَ الْمُغِيرَةُ: حَسْبُكَ إِذَا قُلْتَ خَاتَمِ الْأَنْبِيَاءِ فَإِنَّا كُنَّا نُحَدِّثُ أَنَّ عِيسَى خَارِجٌ فَإِنَّهُ هُوَ خَرَجَ فَقَدْ كَانَ قَبْلَهُ وَبَعْدَهُ. (تفسير الدر المنثور، ج ٥، ص ٢٠٤)

“Ibn Abī Shaybah reported that Al-Sha‘bī said, ‘A man at [the company of] Al-Mughīrah ibn Abī Shu‘bah ؓ said, ‘May Allah bless Muḥammad ؐ, the Seal of the Prophets; there is no prophet after him.’ So Al-Mughīrah ؓ said, ‘It is enough for you to say ‘the Seal of the Prophets’, for we were being told that ‘Īsā ؑ will be appearing. So, when he appears, he [‘Īsā ؑ] would be before him and after him.’”¹⁰

Hence, just as Ḥaḍrat Mughīrah bin Shu‘bah ؓ held the belief in Khatm al-Nubuwwah but prohibited stating *lā nabiyya ba’dah* in order to protect the ‘aqīdah of Nuzūl ‘Īsā ؑ, similarly does Ḥaḍrat ‘Ā’ishah Ṣiddīqah ؓ affirm the belief in Finality of Prophethood with the term “Khātam al-Nabiyyīn”, and only forbade from mentioning a dubious

¹⁰ Tafsīr al-Durr al-Manthūr vol. 5, p. 204

term which could create ambiguity against the [‘*aqidah* of] descent of ‘*Īsā* ﷺ. With this sole exception, it definitely can never be implied [from the statement in question] that Ḥaḍrat ‘*Āi*’shah Ṣiddīqah ﷺ endorsed any kind of prophethood after the Noble Messenger ﷺ.

Testimony of a Qadiyani Exegete

The Qadiyani exegete, Muḥammad ‘*Alī* Lāhorī writes in his *Bayān al-Qur’ān*:

*“A statement attributed to Ḥaḍrat ‘*Āi*’shah ﷺ is often presented, though it lacks any chain of narration. It reads: ‘Say, Khātām al-Nabiyyīn and do not say that there is no prophet after him.’ It is interpreted to mean that Ḥaḍrat ‘*Āi*’shah ﷺ had a different understanding of the term “Khātām al-Nabiyyīn” than how it is generally understood. If that were the case, such an interpretation would have been found in her own words, in the words of another Companion, or in a Ḥadīth of the Prophet ﷺ. However, this interpretation appears to be purely speculative.*

It is perplexing how numerous Ḥadīths that clarify the term “Khātām al-Nabiyyīn” as ‘no prophet after me’ are dismissed in favour of one unsubstantiated statement. This is opportunistic and dismissive of the testimonies of around thirty Ḥadīths from the Messenger of Allah ﷺ.

*If this statement is accepted as authentic, why should not it be interpreted as Ḥaḍrat ‘*Āi*’shah ﷺ intending that it is unnecessary to say both phrases together? The term “Khātām al-Nabiyyīn” is sufficient on its own, similar to what Muḡhīrah ibn Shu’bah ﷺ has said. It is reported that when someone said to him, ‘May Allāh bless Muḥammad, the Seal of the Prophets; and there is no prophet after him’, he replied, ‘Just say ‘Khātām al-Anbiyā’ — that is enough.’ It is also possible that Ḥaḍrat ‘*Āi*’shah ﷺ intended that the initial wording of “Khātām al-Nabiyyīn” is clear enough, so it should be used as it is. In other words, the Qur’anic expression should be prioritised over the term used*

in the Ḥadīth. How could it be concluded that she did not consider the words in the Ḥadīth as true? Even if one Ḥadīth were to stand against many others, it would not be acceptable, let alone a Companion's statement, which holds lesser authority in religious matters."

Lesson:

What the Mother of the Believers رضي الله عنها remarked as a precaution, is also echoed by many scholars in their own fashion, for example:

1. 'Allāmah al-Zamakhsharī, in his explanation of the verse on Khātam al-Nabiyyīn, states:

فإن قلت : كيف كان آخر الأنبياء وعيسى ينزل في آخر الزمان؟ قلت : معنى كونه آخر الأنبياء أنه لا نبياً أحد بعده ، وعيسى ممن نبيء قبله ، وحين ينزل ينزل عاملاً على شريعة محمد صلى الله عليه وسلم ، مصلياً إلى قبلته ، كأنه بعض أمته (تفسير الكشاف، ج ٢، ص ٥٤٢، مطبوعه مصطفى البابي مصر، ١٣٦٧ هـ)
(١٩٤٨)

"If you ask; how can the Noble Messenger ﷺ be the Last of the prophets when there is the belief that 'Īsā ﷺ will come down near the End of Times before the Resurrection? I shall say: The Blessed Prophet ﷺ is the Last of the prophets in the sense that no other person will be raised as a prophet after him. As for 'Īsā ﷺ, he is one of those who had been made a prophet before the advent of the Noble Messenger. And when he comes again, he will come as a follower of the Sharī'ah of Muḥammad ﷺ and will offer prayers facing his qiblah like any other person of his Ummah."

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2. Ḥāfiẓ Ibn Ḥazm رحمته الله writes:

¹¹ Bayān al-Qur'ān vol. 2, pp. 1103-1104

¹² Tafṣīr al-Kashshāf vol. 2, p. 542, Publisher: Muṣṭafā al-Bābī Egypt 1367AH/1948 CE

هَذَا مَعَ سَمَاعِهِمْ قَوْلَ اللَّهِ تَعَالَى ﴿وَلَكِنْ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ﴾ وَقَوْلَ رَسُولِ اللَّهِ ﷺ لَا نَبِيَّ بَعْدِي فَكَيْفَ يَسْتَجِيزُهُ مُسْلِمٌ أَنْ يَثْبِتَ بَعْدَهُ نَبِيًّا فِي الْأَرْضِ حَاشَا مَا اسْتَثْنَاهُ رَسُولُ اللَّهِ ﷺ فِي الْآثَارِ الْمُسْنَدَةِ الثَّابِتَةِ فِي نَزُولِ عِيسَى بْنِ مَرْيَمَ فِي آخِرِ الزَّمَانِ. (كتاب الفصل في الملل والأهواء والنحل، ج 5، ص 18، دار المعرفة، سارح بلس، بيروت، لبنان)

“Having heard the declaration of Allah ﷻ: ‘But (he is) the Messenger of Allah, and the Seal of the Prophets.’¹³ and the saying of the Messenger of Allah ﷺ: ‘There is no Prophet after me’, how can a Muslim consider any person a prophet after him unless the Noble Messenger ﷺ himself has made an exception for someone in his certified and established traditions, namely, the descent of ‘Īsā bin Maryam ﷺ towards the End of Times.”¹⁴

Few Noteworthy Points

1. Ḥaḍrat ‘Āi’shah and Ḥaḍrat Mughīrah bin Shu’bah ؓ have never rejected the implication of the statement *lā nabiyya ba’dī*; this is an issue so clear-cut that it doesn’t need to be discussed. The Ḥaḍīth scholars also report the word *lā nubuwwah ba’dī* along with *lā nabiyya ba’dī* through sound chain, which they interpret to mean that no prophet will be born after the Noble Messenger ﷺ:

فَالْمَعْنَى أَنَّهُ لَا يَحْدُثُ بَعْدَهُ نَبِيٌّ لِأَنَّهُ خَاتَمُ النَّبِيِّينَ السَّابِقِينَ، (مرقاة المفاتيح شرح مشكاة المصابيح، ج 5، ص 564، طبع قديم)

“The meaning is that no new prophet will come after him, for he is the Seal of all the preceding prophets ﷺ.”¹⁵

¹³ Sūrah al-Aḥzāb 33:40

¹⁴ Kitāb al-Faṣl fī al-Mīlāl wa al-Aḥwā’ wa al-Nihāl vol. 5, p. 18, Dar al-Ma’rifah, Bliss Street, Beirut, Lebanon

¹⁵ Mirqāt vol. 5, p. 564, old print

2. The meaning of *lā nabiyya ba'dī* is that every person who is addressed with the term *nabiyy*, and appears with this term before the people and is incumbent to believe him with this term, such a person will never be born after the Noble Messenger ﷺ. The term “لا” when preceding an indefinite noun as in the phrase “لا إله إلا الله”, implies generality and total inclusion. Thus no prophet - be it legislative or non-legislative - will ever be born after the Noble Messenger ﷺ.

When an indefinite noun is preceded by a negative article, it implies general negation, but the extent of this generalisation is subject to the nuances of Arabic expressions. For instance, if a person exhorts someone and says: Do as many good deeds as you can here, all deeds will cease at death, and as this is said in Arabic: “لا عمل بعد الموت”, it implies the general negation as there can be no [practical] deeds done after death, not that all past deeds have ceased:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (سورة الزلزلة ٧: ٩٩)

“So whosoever does good equal to the weight of an atom (or a small ant), shall see it.”¹⁶

As “لا نبي بعدي” does not negate past deeds, similarly, “لا عمل بعد الموت” doesn’t negate the existence of previous prophets.¹⁷

The Correct Meaning of “Lā Nabiyya Ba’dah”

The term “بعده” in “لا نبي بعده” is representing the predicate which can be a common or specific verb and is omitted. It may be interpreted in three ways:

1. *Lā Nabiyya Mab’ūth Ba’dah* [There is no prophet appointed after him]: No *nabiyy* will be appointed after the Noble Messenger ﷺ. This interpretation is related in *Mirqāt al-Mafātih Sharḥ Mishkāṭ al-Masābiḥ*, which is correct.

¹⁶ Surah Zalzalah 99:7

¹⁷ ‘Aqīdat al-Ummah fī Ma’nā Khatm al-Nubuwwah pp. 143-44

2. *Lā Nabiyya Khārij Ba'dah* [There is no prophet appearing after him]: No *nabiyy* shall appear after the Noble Messenger ﷺ, this interpretation is erroneous given that prophet 'Īsā ﷺ will descend closer to *qiyāmah*. In the same sense had Ḥaḍrat Muḡhīrah ﷺ prohibited it stating: “Do not say no Prophet after him”, which is cent percent in accordance with the mainstream belief.

3. *Lā Nabiyya Ḥayy Ba'dah* [There is no prophet alive after him]: According to this interpretation, Ḥaḍrat 'Ā'ishah ﷺ forbade: “Do not say no Prophet after him,” because the report of the prophecy of the descent of Ḥaḍrat 'Īsā ﷺ has been transmitted from her and, in her opinion Ḥaḍrat 'Īsā ﷺ is still alive and will descend from the Heavens.

Counter-Charges

1. Mirzā Qādiyānī has written:

*“We will only regard other books of Ḥadīth to be acceptable until as long as they are not opposed to the Holy Qur'ān and Bukhārī and Muslim.”*¹⁸

When according to Mirzā, no book of Ḥadīth with the exception of the *Ṣaḥīḥayn* is acceptable, then how can the unchained narration attributed to Ḥaḍrat 'Ā'ishah ﷺ, which is recorded in books other than *Bukhārī* and *Muslim*, be acceptable to them?

2. Mirzā Qādiyānī also writes:

*“The Holy Prophet ﷺ had said repeatedly that none will be granted prophethood after him, and the Ḥadīth report ‘There is no prophet after me’ [lā nabiyya ba'dī] was so well-known that no one had any doubt regarding its authenticity.”*¹⁹

The question is, would Ḥaḍrat 'Ā'ishah ﷺ possibly narrate something which would contradict this well-known sound narration?

¹⁸ Arya Dharam. *Rūḡānī Khazā'in*, vol. 10, p. 60

¹⁹ *Kitāb al-Bariyyah*, p. 199. *Rūḡānī Khazā'in* vol. 13, p. 217

❖ Sayyidunā Amīr al-Mu'minīn 'Alī ibn Abī

Ṭālib ﷺ and Khatm al-Nubuwwah ❖

Qādiyānī Claim:

Ḥaḍrat Abū 'Abd al-Raḥmān al-Sullamī says: I used to teach Ḥasan and Ḥusayn ﷺ. Once Ḥaḍrat 'Alī ﷺ (d. 40 AH/661 CE) - passed by us while I was at the verse [Khātām al-Nabiyyīn]. He said:

قال لي: اقرأهما خاتم النبيين بفتح التاء

“Teach them with the fatḥha (a stroke on the word Tā’)”

The argument by the Qadiyanis regarding the continuation of prophethood is bewildering. They claim that Ḥaḍrat 'Alī ﷺ feared that teaching children to recite (the term *khātām* as *khātīm*) with a *kasrah* (under the letter *Ta*/ت in خاتم) might lead them to develop a flawed belief about prophethood.²⁰

This leap of logic is quite peculiar! It is astonishing to see how the Qadiyanis twist a recitation technique [*qirā'ah*] into a manufactured claim about the continuation of prophethood.

Simply put, there is no need to teach children multiple recitations of the Qur'ān at the outset; the primary goal is to memorise the text as it is. Therefore, Ḥaḍrat 'Alī ﷺ instructed the tutor to focus on teaching a

²⁰ See: *Al-Fazl* Lahore, July 27, 1952

singular, well-known recitation for the time being. Teaching them the recitation with the *kasrah* diacritical mark is unnecessary at this stage.

The Qadiyanis approach this issue differently, unjustly accusing Ḥaḍrat ‘Alī ؑ of supporting the continuation of prophethood without substantial evidence. What evidence do they have to back their claim? One can observe how strong their argument is when they base it on the “potential danger” (of misinterpretation) in the quoted statement. Let us set that aside, do they even have any other evidence to present?

We will clarify Ḥaḍrat ‘Alī’s ؑ stance on the matter of Finality of Prophethood based on authentic knowledge to avoid unnecessary apprehensions and unfounded speculations.

1. Ḥaḍrat ‘Alī ؑ mentions whilst describing the blessed physical appearance of the Noble Messenger ﷺ:

بين كتفيه خاتم النبوة وهو خاتم النبيين (مشكاة، ص ٥١٧، بحواله ترمذي)

*“Between his shoulders was the signet of prophethood and he was the Seal of the Prophets [Khātam al-Nabiyyīn].”*²¹

2. In this narration, Ḥaḍrat ‘Alī ؑ recounts an episode involving himself:

“On the occasion of the Battle of Tabuk, the Noble Messenger ﷺ along with his Companions and the Mujāhidīn of Islām started to leave Madīnah for Jihād towards Tabūk. So the Noble Messenger ﷺ said to me that I wish to depart by appointing you as my caliph and vicegerent over Madīnah for this period of travel. I said to him, O Messenger of Allāh ﷺ, you want to leave me behind instead of taking me with you. So the Messenger ﷺ consoled me and said:

أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَيْسَ نَبِيٍّ بَعْدِي

²¹ Mishkāṭ, p. 517 as quoted in Tirmidhī

Will you not be pleased that you will be to me like Hārūn ؑ to Mūsā ؑ? But there will be no prophet after me?"

This narration has been recorded in *Bukhārī*, *Muslim*, *Ṭabarānī*, *Kanz al-Ummāl*, etc. from Sa'd bin Abī Waqqās, 'Alī himself, Ḥaḍrat 'Umar, Ibn 'Abbās, Ḥubshī Ibn Junādah, Asmā' bint 'Umays ؑ.

On the basis of this narration, it is fair to declare that there is no room for even a mere thought of Ḥaḍrat 'Alī ؑ having entertained this notion of continuation of prophethood as valid. Like all the other Blessed Companions ؑ, Ḥaḍrat 'Alī ؑ also holds that the Noble Messenger ؑ is the Final Prophet. In fact he has himself enlightened the Muslim Ummah of this reality through the aforementioned reports.

This narration [are you not satisfied with being unto me what Hārūn ؑ was unto Mūsā ؑ but with this exception that there would be no prophet after me?] dismisses the interpretation proposed by the Qadiyanis that in the Ḥadīth “*laysa nabiyy ba'dī*” [there is no prophet after me], the Messenger of Allah ؑ intended to negate the coming of an independent prophet with new legislation, while permitting the possibility of a dependent prophet without new legislation.

Every scholar is well aware that Ḥaḍrat Mūsā ؑ was an independent law-bearing prophet with a scripture; whereas his brother Ḥaḍrat Hārūn ؑ was a dependant and an assistant prophet, he preached faith as subordinate to Ḥaḍrat Mūsā ؑ. The relationship between these two prophets, where one was the chief and the other a subordinate, was likened by the Messenger of Allah ؑ to the relationship between Ḥaḍrat 'Alī ؑ and himself. This could lead to the misconception that just as Ḥaḍrat Hārūn ؑ was a prophet under Ḥaḍrat Mūsā ؑ, similarly Ḥaḍrat 'Alī ؑ could attain prophethood under the Messenger of Allah ؑ. Therefore, to negate this incorrect notion, the Messenger of Allah ؑ clarified by stating, “*except that there will be no prophet after me.*” This clearly suggests taking into account what has been mentioned before,

i.e. that after the Noble Messenger ﷺ, even subordinate and non-independent prophethood shall never be attainable by anyone, and there shall be no prophet of any kind - reflective or manifestational, dependant or independent - until the Day of Resurrection. The readers should also take note as to how far-fetched it is to infer the belief of continuation of prophethood from the quote of Ḥaḍrat ‘Alī’s ﷺ advice which actually pertains to teaching (the term) Khātām al-Nabiyyīn with *fathā* over the letter *Tā’*.

Additional Notes

Further Narrations from Ḥaḍrat ‘Alī ﷺ on Finality of Prophethood

To further bolster Ḥaḍrat ‘Alī’s ﷺ belief in the Finality of Prophethood, a few more Ḥadīths are presented below:

عَنْ عَلِيٍّ قَالَ: وَجَعْتُ وَجَعًا، فَأَتَيْتُ النَّبِيَّ ﷺ، فَأَقَامَنِي فِي مَكَانِهِ، وَقَامَ يُصَلِّي،
وَأَلْقَى عَلَيَّ طَرَفَ ثَوْبِهِ، ثُمَّ قَالَ: «قَدْ بَرَأْتُ يَا ابْنَ أَبِي طَالِبٍ، لَا بَأْسَ عَلَيْكَ، مَا
سَأَلْتُ اللَّهَ شَيْئًا إِلَّا سَأَلْتُ لَكَ مِثْلَهُ، وَلَا سَأَلْتُ اللَّهَ شَيْئًا إِلَّا أَعْطَانِيهِ غَيْرَ أَنَّهُ قِيلَ
لِي: إِنَّهُ لَا نَبِيَّ بَعْدَكَ» فَقَمْتُ كَأَنِّي مَا اشْتَكَيْتُ. (المعجم الأوسط للطبراني، كنز
العمال)

“Ḥaḍrat ‘Alī ﷺ said: I was in severe pain, so I went to the Messenger ﷺ, and he made me stay in his place, and he stood up to pray, and placed the edge of his garment over me, and then said: You are healed, son of Abī Ṭālib, there is no disease left in you. Whatever you pray to Allah for me, I will pray for you, and Allah will accept whatever I pray for, except that I have been informed that there cannot be another prophet after me (hence I cannot pray for prophethood to be granted to you).

[Ḥaḍrat ‘Alī ؑ states]: Thereafter I arose from that place in such good health, as though I had never been sick.”²²

2. It is narrated from Ḥaḍrat ‘Alī ؑ that the Messenger ﷺ said:

“I have been gifted with five qualities not bestowed upon any other prophet before me, (one of these five is that) I have been sent as a Messenger to all the worlds.”²³

²² *Al-Muʿjam al-Awsaṭ* of Ṭabarānī. *Kanz al-Ummāl*

²³ *Kanz al-Ummāl* vol. 6, p. 109

❖ Al-Shaykh al-Akbar Muḥyī al-Dīn Ibn ‘Arabī

❖ and Khatm al-Nubuwwah ❖

Firstly, before we respond to the slander on Al-Shaykh al-Akbar Muḥyī al-Dīn ibn ‘Arabī ؒ (d. 648 AH/1240 CE), we assume it important to inform the readers that the Qadiyanis have no right to seek support for their creed from the texts of the Shaykh because Mirzā, who is the spiritual father of this cult, in his work *Fatwā Ilḥād - Ayk Khaṭ awr Taqrīr*, has declared Al-Shaykh al-Akbar ؒ a heretic [*zindīq*] with regards to the issue of *waḥdat al-wujūd*. The Qadiyanis should be ashamed that it is absolutely illegitimate for them to take support from the text of a person whom their spiritual father believes to be a heretic, rather, doing this is actually disobeying their prophet, so these people should be concerned of this terrible disobedience.

Like the other mainstream Islamic authorities, Al-Shaykh al-Akbar ؒ maintains that prophethood has ended, the Noble Messenger ﷺ is the Last of all Prophets and the door of prophethood is closed after the Noble Messenger ﷺ; and that no one can ever receive Divine Heavenly Revelations after the Noble Messenger ﷺ until the Day of Resurrection.

The Shaykh, however, reckons that perfections of prophethood [*kamālāt nubuwwah*], lights of prophethood [*anwār nubuwwah*], the virtues and qualities of prophethood [*fazā’il wa shamā’il nubuwwah*] and glad-tidings [*bashārat*] received from *nubuwwah* as always being in continuation and

is also affirmed by the elders of the Ummah, these qualities and perfections are defined as components or elements of prophethood, as stated in the Aḥādīth:

١. ذَهَبَتِ النَّبُوءَةُ، وَبَقِيَتِ الْمُبَشِّرَاتُ (سنن ابن ماجه، باب الرؤيا الصالحة، ص ٢٧٨)

*“Prophecy is gone, but good dreams remain.”*²⁴

2. And it is mentioned in another Ḥadīth:

٢. الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ (مشكاة المصابيح، ص ٢٩٤، صحيح البخاري، ج 2، ص ٢٤٥)

*“A good dream is a part of the forty six parts of prophethood.”*²⁵

٣. قَالَ: السَّمْتُ الْحَسَنُ وَالتَّوَدُّةُ وَالْإِفْتِصَادُ جُزْءٌ مِنْ أَرْبَعٍ وَعَشْرِينَ جُزْءًا مِنَ النَّبُوءَةِ (مشكاة بحواله ترمذي، ص ٤٣٠)

*“Taking the good route is a part of the twenty-four parts of prophethood.”*²⁶

It is evident from these sound narrations that the Noble Messenger ﷺ defined the virtues and perfections of *nubuwwah* and *risālah* as components of prophethood. These components of prophethood continue to exist even after the termination of prophethood, which is found among the believers. What remains to be determined at this point is whether the possession of these components of prophethood be regarded as continuation of prophethood, or if it can be thereby argued that prophethood still exists?

²⁴ *Ibn Mājah*, Chapter: A Good Dream That Is Seen By The Muslim, Or Is Seen About Him, p. 278

²⁵ *Mishkāt al-Masābiḥ* p. 294. *Ṣaḥīḥ al-Bukhārī* vol. 2 p. 245

²⁶ *Ibid.* with the reference of *Tirmidhī* p. 430

Secondly, after this premise, two texts of the Shaykh from *Al-Futūḥāt al-Makkiyyah* are presented hereunder in which he elaborates his unique analysis on this issue:

فأخبر رسول الله صلى الله عليه وسلم إن الرؤيا جزء من أجزاء النبوة فقد بقي للناس في النبوة هذا وغيره ومع هذا لا يطلق اسم النبوة والا النبى الا النبى الا اعلى المشرع خاصة فجر هذا الاسم لخصوص وصف معين في النبوة. (الفتوحات المكية، ج ٢، ص ٤٩٥)

*“The Messenger ﷺ has informed (us) that (good) dreams are one of the parts of prophethood. Of prophethood there shall remain for the people only this part, and nothing more than that. In spite of this, the term ‘prophethood’ shall not be applicable to anything, nor the term prophet is applicable to anyone other than the one endowed with a Shari’ah. Thus ‘prophethood’ has been banned on account of this particular characteristic.”*²⁷

فما يطلق النبوة إلا لمن اتصف بالمجموع فذلك النبى و تلك النبوة التي حجزت علينا انقطعت فإن جملتها التشريع بالوحى المكي في التشريع و ذالك لا يكون إلا النبى خاصة . (الفتوحات المكية، ج ٢ ص ٥٦٨)

*“Prophethood can be applied only to one who is characterised by all the parts of prophethood, and only then he is known as a prophet. The prophethood which has been restricted from us and is now discontinued forever has these characteristics. Of these characteristics is the Shari’ah revealed by wahy [revelations] through an angel (Jibril ﷺ). This is particular only to a prophet.”*²⁸

To summarise:

²⁷ *Al-Futūḥāt al-Makkiyyah* vol. 2, p. 495

²⁸ *Ibid.* vol. 2, p. 568

1. According to the Shaykh, the perfections and components of prophethood exist among the people.
2. Despite the survival of the components of prophethood, the application of the title of *prophethood* and the term *prophet* to it is totally invalid as specified by the Shaykh.
3. Yes, the terms *prophet* and *prophethood* are fitting only when all the components of the prophethood are gathered together. And of all these components are the religious rulings and the Sharī'ah which are revealed by the revelation of an angel.
4. Prophethood fundamentally depends on the decrees of the Sharī'ah. A form of prophethood that lacks these essential elements — namely, religious and legislative decrees stemming from Revelation through angel — is not considered prophethood by the Shaykh. In his view, without these provisions, prophethood can never be established.

In short, the Shaykh recognizes certain aspects of continuation — such as glad tidings, perfections, and elements of prophethood — but not prophethood per se. As for the actual prophethood, he does not endorse its continuation.

Thirdly, at this juncture, the statement of Al-Shaykh al-Akbar ﷺ quoted by 'Allāmah 'Abd al-Wahhāb al-Sha'rānī ﷺ in (his book) *Al-Yawāqīt wa al-Jawāhir*, is worth reading, which is presented verbatim hereunder:

وأعلم أن أن الملك يأتي النبي بالوحي على حالين تارة يأتيه في صورة جسدية من خارج فيلقني ما جاء به إلى ذلك النبي على أذنه فيسمعه فيحصل له من النظر مثل ما يحصل له من السمع سواء قال (الشيخ الأكبر) هذا باب أغلق بعد موت محمد صلى الله عليه وسلم فلا يفتح لأحد إلى يوم القيامة لكن بقى للأولياء وحي الإلهام الذي لا تشريع فيه. (اليواقيت والجواهر، ج ٢، ص ٣٧، طبع مصر)

"You should know that the angel delivers Revelation to the prophet in two ways, firstly, he may appear to the prophet in the form of a physical being, reciting what he has brought to him in his ear. Thereby the prophet hears it and gains insight akin to what one gets from hearing. Al-Shaykh al-Akbar said: This door [of Revelation (wahy)] has been closed after the departure of Muḥammad ﷺ and will never be opened to anyone until the Day of Resurrection, but there remains wahy al-ilhām [revelation through inspiration (and kashf)] for Awliyā', which carries no (new) law." ²⁹

In the above text, the views of both Al-Shaykh al-Akbar and Shaykh 'Abd al-Wahhāb al-Sha'rānī ؒ has become clear that the Revelation [wahy] has ceased after the Noble Messenger ﷺ till the Day of Judgment, and the Awliyā' receive *kashf* and *ilhām*, which is never considered *nubuwwah*, for it does not contain legal [shar'ī] religious decrees [i.e. *tashrī'*], therefore prophethood can never be established from it (as the Shaykh ؒ has previously explained). Hence these *kashf*, *ilhām*, etc are irrelevant to Khatm al-Nubuwwah. Furthermore, it goes against the intention of the Shaykh, to forcefully infer continuation of *nubuwwah* by the Qādiyanis [from this passage] after its lucid explanation by Shaykh 'Abd al-Wahhāb al-Sha'rānī ؒ. It is the usual trickery of the Qādiyanis to abandon a clear statement and clutch onto an obscure text and make a big fuss over it.

Fourthly, it should also be noted that Al-Shaykh al-Akbar ؒ negated several concepts and maintained that they had ended and ceased. Mirzā Qādiyānī, on the other hand, claims to uphold the continuation of each of them. For a fair comparison, please review the following references and compare the Shaykh's beliefs and views with the baseless claims of Mirzā Qādiyānī:

1. "I initially believed that I could not possibly be compared with Masīh Ibn Maryam ﷺ since he is a prophet and one of the distinguished men

²⁹ *Al-Yawāqūt wa al-Jawāhir* vol. 2, p. 37, Egypt print

of God. Therefore, whenever something in my revelation appeared concerning my superiority, I interpreted it as partial superiority. But later, when Revelation from God Almighty descended upon me like pouring rain, it did not permit me to persist in this belief. The title of ‘Prophet’ was clearly bestowed upon me.”³⁰

2. “How can I reject twenty-three years of continuous revelations from God Almighty? I believe in this Holy Revelation of His as I believe in all the Revelations of God that have occurred before me.”³¹

3. “The fact is that in the Divine Revelations of which I am the recipient, words such as ‘messenger’, ‘apostle’ and ‘prophet’, appear not once, but hundreds of times...” [He writes a little further]: “Even in Barahīn Aḥmadiyyah, these words appear in no small number. For instance, one of the revelations found in Barahīn Aḥmadiyyah reads: *Huwallazī arsala Rasūlahū bil hudā wa dīnil Ḥaqqī li yuzhirahū ‘aladdīni kullih* [See: Barahīn Aḥmadiyyah, p. 498] In this Revelation, this humble one has been clearly addressed as ‘messenger’.”³²

4. “Besides, you should also know what Sharī‘ah is? One who, through revelation, delineates certain commands and prohibitions and establishes laws for his community becomes the Man of Sharī‘ah. Therefore, according to this definition, our opponents are also accused. For in my revelation, there are both commands and prohibitions. For instance, the inspiration: Tell the believing men to lower their gaze and guard their chastity. It can be found in the Barahīn Aḥmadiyyah. It contains both commands and prohibitions. Moreover, twenty-three years have passed since then, yet my revelation still contains both commands and prohibitions.”³³

Al-Shaykh al-Akbar ﷺ reiterates in plain and unambiguous terms that the door of *wahy* which was revealed to the prophets ﷺ is completely closed after the Noble Messenger ﷺ until the Day of Resurrection and

³⁰ *Ḥaqīqat al-Wahy* pp. 149-150. *Rūḥānī Khazā‘in* vol. 22, pp. 153-153

³¹ *Ibid.* p. 150, *Rūḥānī Khazā‘in* vol. 22, p. 154

³² *Ayk Ghalatī ka Izālāh* pp. 2-3. *Rūḥānī Khazā‘in* vol. 18, pp. 205-207

³³ *Arba‘in* No. 4, p. 6. *Rūḥānī Khazā‘in* vol. 17, p. 435

cannot ever be opened for anyone. *Kashf, ilhām* and other perfections and attributes of prophethood are left only for the saints [Awliyā'] and the righteous [Ṣulḥā], which is surely not *nubuwwah*. But poor Mirzā, on the other hand, desperately states that Revelation showers upon him. And in his Revelations, which was revealed to him continuously for 23 years, also contains commands and prohibitions. And he has been referred to as *nabiyy, rasūl* and *mursāl* in these Revelations. If there is even an iota of justice, then:

بين تفاوت ره كز كجاست تا به كجا

See the difference in the path, from where it begins to where it ends

Fifthly, what now remains necessary to be clarified is that since some of the statements of the Shaykh are ambiguous and concise, the Mirzāiyyah add some distorted explanations to them in order to fit their own agenda and present it to the masses with bold chapters and headings. One of these references is from *Al-Futūḥāt al-Makkiyyah*, volume II page 3, which the editor of *Al-Fazl* and others also present repeatedly, a brief explanation of this seems incumbent:

وهذا معنى قوله صلى الله عليه وسلم إن الرسالة والنبوة قد انقطعت فلا رسول بعدي ولا نبي أي لا نبي بعدي يكون على شروع يخالف شرعى بل إذ كان يكون تحت حكم شريعتى (الفتوحات المكية، ج ٢، ص ٣)

*“And the saying of the Noble Messenger ﷺ that ‘risālah and nubuwwah has ended’, means that after him there will be no nabiyy or rasūl who may be on a ‘Sharī‘at’ other than the ‘Sharī‘at’ of Noble Messenger ﷺ. But whenever any prophet comes he will be under his Sharī‘at.”*³⁴

The Qadiyanis contend that the explanation and interpretation which the Shaykh does for this Ḥadīth clearly alludes that the Noble Messenger ﷺ, by his statement: *lā nabiyya ba‘dah*, only negates (the

³⁴ *Al-Futūḥāt al-Makkiyyah* vol. 2, p. 3

possibility of the appearance of) a law-bearing prophet against this Sharī'ah but does not rule out (the coming of) a prophet adherent to this Sharī'ah. Isn't it but a claim of the continuation of prophethood?

After examining this passage and other statements of the Shaykh, we submit with total conviction that the Shaykh has given this interpretation in view of the descent of 'Īsā ﷺ. As the Shaykh, like the other authorities of Islam, rightly believes in the descent of 'Īsā ﷺ from the Heavens, hence the reason for his following explanation of the same Ḥadīth:

إن الرسالة و النبوة قد انقطعت فلا رسول بعدي ولا نبي .

“Indeed messengership and prophethood have been terminated, so there shall be no messenger after me, nor a prophet.”

So that there is no objection or suspicions created regarding the descent of 'Īsā ﷺ closer to the Day of Resurrection on the basis of this Ḥadīth. In other words, due to the apparent popularity of: *“There shall be no messenger after me, nor a prophet”* which could create an illusion that no messenger of any kind, be it new or old, shall appear, whereas in fact, this goes against the return of 'Īsā ﷺ. Thus this illusion gets dispelled with the fact that when he returns, he will never implement any new independent law, but will act and follow upon the same Islamic Sharī'ah.

Respected readers, note our assertion that the Shaykh also endorses the descent of Masīh ﷺ, and he has also explained the above Ḥadīth in the same context of the coming of Masīh ﷺ, it carries no other meaning. The passage of Al-Shaykh al-Akbar ﷺ in this regard which appears in the same pages attests to this:

وقد علمنا عيسى ينزل و لا بد منه مع كونه رسولا و لكن لا يقول بشرع بل يحكم
فينا بشرعنا فعلمنا أنه إراد بانقطاع الرسالة و النبوة بقوله "لا رسول بعدي ولا نبي"

أى لا مشرع ولا شريعة (الفتوحات المكية ج ٢ ص ٣، بحواله "الفضل" ٢٧
جولائى ١٤٥٢)

*"We know that 'Īsā ﷺ will descend, and he must do so despite being a messenger. However, he will not bring a new Sharī'ah; instead, he will rule among us according to our Sharī'ah. Therefore, it is understood that what the Messenger of Allah ﷺ meant by the cessation of messengership and prophethood in his statement: 'There is no messenger after me and no prophet', is that there will be no new legislator or new law."*³⁵

As for the question [of the possibility] of a new non-legislative or a new non law-bearing prophet appearing as an adherent of another [legislative] prophet (as the Qadiyanis believe in the appearance of non-legislative prophet). In this regard, the answer has been presented in the previous statements of the Shaykh that unless all the elements of prophethood are not found, according to the Shaykh, prophethood can never be established, and legislation (legal religious injunctions) forms one of the main components of prophethood. Thus the one who lacks law and legislation can never be a prophet. Therefore the Qadiyani attempt to infer their beliefs from the texts of the Shaykh, can never be proved in the light of Shaykh's own statements.

Additional Notes

There are several answers to the Qadiyani substantiation from the texts of Shaykh Ibn 'Arabī رحمه الله، of which five have been presented above, the rest are as follows:

Sixthly, interpolations have been secretly done in the books of Shaykh Ibn 'Arabī رحمه الله; many such beliefs have been attributed to him which the respected Shaykh would have hardly ever imagined. Shaykh 'Abd

³⁵ Ibid. vol. 2, p. 3, from *Al-Fazl* dated July 17th 1952

al-Wahhāb al-Sha'rānī ؒ, the special interpreter of the works of Shaykh Ibn 'Arabī ؒ has mentioned about such conspiracies at several places:

وقد أخبرني العارف بالله تعالى، الشيخ أبو طاهر المغربي الشاذلي رضي الله عنه أن جميع ما في كتاب الشيخ محيي الدين مما يخالف ظاهر الشريعة مدسوس عليه (اليواقيت والجواهر، ص ٣)

*“Shaykh Abū Ṭāhir al-Maghribī al-Shadhilī ؒ informed me that all those texts which appear to be in conflict with the Sharī'ah in the books of Shaykh Muḥyī al-Dīn (Ibn 'Arabī ؒ) are interpolations.”*³⁶

Reiterating the same on page 7 of *Al-Yawāqīt wa al-Jawāhir*, he further writes:

ثم أخرج لي نسخة الفتوحات التي قابلها على نسخة الشيخ التي بخطه في مدينة قونية فلم أر شيئاً مما كنت توقفت فيه وحذفته حين اختصرت الفتوحات.

“He then brought out for me that version of Al-Futūḥāt (al-Makkiyyah), which he had compared to the Shaykh's copy in the city of Konya, written in his own handwriting, in it I saw nothing of those (controversial) matters which I previously came upon and omitted them in my abridgement to Al-Futūḥāt.”

Shaykh 'Abd al-Wahhāb al-Sha'rānī ؒ goes on to state that these heretical forgers not just committed forgeries in the works of Ibn 'Arabī ؒ but they also tampered with the works of Imām al-Ghazālī, Imām Aḥmad ibn Ḥanbal, Qādī 'Iyāḍ ؒ and also in the works of Shaykh 'Abd al-Wahhāb al-Sha'rānī ؒ himself, wherein they forged texts in some books or the other of each of them.³⁷

From this research of 'Allāmah al-Sha'rānī ؒ, all the quoted references about Shaykh Ibn 'Arabī ؒ are rendered unreliable. Therefore all those

³⁶ *Al-Yawāqīt wa al-Jawāhir* p. 3

³⁷ See: *Ibid.* p. 7

texts in *Al-Futūḥāt al-Makkiyyah* and other books which pertains to the negation of the Finality of Prophethood, can never be from Shaykh Ibn ‘Arabī ؒ.

Seventhly, Ḥaḍrat Mawlānā Muḥammad Idrīs Kandhlawī ؒ writes:

The Ṣūfiyyah and the Issue of Khatm al-Nubuwwah

Like the scholars of Sharī‘ah, all the Ṣūfiyyah concur that messengership and prophethood have ended with the Final of the Prophets ؑ and that there can be no prophet after him. And whoever claims prophethood after the Noble Messenger ؑ is definitely an apostate and exits the fold of Islam.

Shaykh Muḥyī al-Dīn Ibn ‘Arabī ؒ

The same is the creed of Shaykh Muḥyī al-Dīn Ibn ‘Arabī ؒ of *risālah* and *nubuwwah* having completely terminated, but some perfections and elements of *nubuwwah* and *risālah* remain, which are bestowed upon the saints of the Ummah, such as *kashf* and *ilhām*, true dreams and miracles, but in no way does *nubuwwah* apply for a person who attains these elements of perfections and is impermissible, neither is it obligatory to believe in their *kashf* and *ilhām*, the [basis of] belief is only the Book of Allah and the Sunnah of the Messenger of Allah ؐ.

A prophet’s dream is also a Revelation, but a saint’s dream and inspiration never qualifies as legal evidence [*shar‘ī ḥujjah*]. Where the dream of a prophet can even (legally) permit a slaughter of an innocent child, however, the *ilhām* of a *waliyy* [saint] does not even prove the desirability of killing someone, let alone its permissibility. Comprehend this with an example: If some perfections and traits are found in a person like those of a king or a minister, then that person never qualifies as a king or a minister. And if someone claims kingship and ministry on this basis and declares himself king or a minister, arrest orders will be immediately issued against him. Likewise, if some apparent perfections of prophethood are found in a person, this does

not make it eligible for that person to qualify for the office of prophethood, but if a person claims to be a prophet and a messenger, then he will be considered an apostate and a rebel of Islam.

There are clear statements of Shaykh Muḥyī al-Dīn Ibn ‘Arabī ؒ in which he declared that prophethood has terminated. Now till the Day of Resurrection, no one can receive the post of prophethood and neither is it permissible for terms like *prophet* and *messenger* to be applied for anyone. However, some elements and perfections of prophethood remain, but possessing certain qualities of prophethood or some aspects of messengership does not necessarily mean the individual has received prophethood, for further information in this regard, refer to the work *Misk al-Khitām fī Khatm al-Nubuwwat ‘alā Sayyid al-Anām*. Ḥaḍrat Shaykh al-Islām Mawlānā Shabbīr Aḥmad ‘Uthmānī ؒ states on page 8 of his book *Al-Shihāb* that by using his own specific terminology Al-Shaykh al-Akbar ؒ referred to *wilāyah* [sainthood] and *muḥaddathiyyah* [Divine inspiration] as non-legislative prophethood. However, this group is never reckoned as prophets.

At this point, Mawlānā Kandhlawī ؒ presents those two references of Shaykh Ibn ‘Arabī ؒ which have passed earlier under Answer 2 before Additional Notes, hence it shall be omitted here from presentation.

The Ecstatic Utterances [*Shaṭḥiyyāt*] of the Esteemed Ṣūfiyyah

There is a special concept among the noble Sufis which is interpreted as *shaṭḥiyyāt*, and there is also a chapter dedicated to it in *Al-Futūḥāt al-Makkiyyah* itself, whose summary is that the noble Ṣūfiyyah go through a certain internal [*baṭīnī*] spiritual condition which is a state of trance and ecstasy [*sukr*], and some words are expressed by them under the influence of such condition, which does not adhere to the rules of the Sharī‘ah and the clear texts of the Book and the Sunnah, such as: *anā al-ḥaqq* [I am the truth], *subḥānī mā a‘ẓama shānī* [I am exalted, great is my glory], and when they come to their senses, they repent and ask forgiveness for speaking such words.

The Ṣūfiyyah have themselves warned against adhering to their *shaṭḥiyyāt*, stating that none should act upon the ecstatic utterances issued forth by them in their specific [spiritual] state. It is not even permissible to read their books if one has not encountered these [spiritual] conditions. Further, they also assert that their *kashf* and *ilhām* never serves as evidence for anything, for their *kashf* is exclusive to them and if anyone claims that this [*kashf* or *ilhām*] is a [legal] order revealed to him through Revelation [*wahy*] - regardless of whether this order is in conformity or contrary of the Sharī'ah - he will be subject to execution if he is a sane adult; or else he must be avoided.

It is reported that when the Noble Messenger ﷺ passed away, the person of the stature of Ḥaḍrat 'Umar ؓ became so overwhelmed that he rose up with his sword in this helpless state and declared that if anyone states that Muḥammad ﷺ - the Messenger of Allah, has passed away, I will behead them. Ḥaḍrat Abū Bakr ؓ arrived and passed by hearing these words, he ascended the Messenger's pulpit and delivered a sermon:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ
 أَعْقَابِكُمْ... إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ.

“Muḥammad is naught but a Messenger, and Messengers have passed away before him. Why, if he should die or is slain, will you turn about on your heels? You [O Prophet], will certainly die, and they will die too.”

The Blessed Companions ؓ state that the sermon of Ḥaḍrat Abū Bakr ؓ helped them accept the reality and also for Ḥaḍrat 'Umar ؓ to come to his senses.

Now it is worth noting that the words which were uttered forth by Ḥaḍrat 'Umar's ؓ tongue were in an overwhelming state of emotions and distraughtness, which was completely contrary to reality. But since his reaction was under the state of ecstasy, the Noble Companions ؓ

hence considered ‘Umar ؓ to be excused and never rebuked him, but abided with [the stance of] Abū Bakr ؓ, for he was not overwhelmed.

Shaykh Muḥyī al-Dīn ibn ‘Arabī ؒ states that this is the reason which made Abū Bakr ؓ the most worthy of becoming the immediate caliph; for the immediate caliph of the Noble Messenger ﷺ can only be the one who has control over (changing) situations or states, while the one upon whom the situation gets dominant can never be the immediate successor to a prophet, as the prophets are always in command over the situations and never become overwhelmed by it. As a result, the *shaṭḥiyyāt* of the Ṣūfiyyah never serves as legal evidence [*ḥujjah*] nor is it permissible to follow them. Although they are excused [*ma’dhūr*] and should never be blamed. As the Noble Companions ؓ neither entertained nor condemned the assertion of Ḥaḍrat ‘Umar ؓ, so should the Muslims never follow these ecstatic utterances of the Ṣūfiyyah which were uttered by them helplessly under specific (spiritual) conditions, but should adhere to their statements which they have penned with regards to the beliefs [*‘aqā’id*].³⁸

Mawlānā Kandhlawī ؒ continues:

Shaykh Muḥyī al-Dīn ibn ‘Arabī ؒ and all the saints and gnostics, and the noble Ṣūfiyyah as a whole, agree that *nubuwwah* has ended, with the Noble Messenger ﷺ being the Final Prophet and the Seal of the Prophets. Whoever claims *nubuwwah* after him will be considered a disbeliever [*kāfir*] and an apostate [*murtad*] and will be subject to capital punishment. Prophethood has ended in its entirety, no form of prophethood functions after him. Nonetheless, some components and perfections of prophethood remain among the people of the Ummah. No form of *nubuwwah* exists after the Noble Messenger ﷺ through which someone can qualify as a prophet, however some components, characteristics and virtues of *nubuwwah* remain, as stated in the Ḥadīth:

³⁸ *Iḥtisāb Qādiyāniyyat* vol. 2, p. 143-147

ذَهَبَتِ النُّبُوَّةُ وَبَقِيَتِ الْمُبَشِّرَاتُ

“Prophethood is gone, but good dreams remain.”

It is also mentioned in Ḥadīth that a good dream is a fortieth portion of prophethood, and to possess certain qualities of prophethood doesn't necessitate receiving (the position of) prophethood, just as the head is a part of a human being, but head itself cannot be termed a human, similarly, a good dream is a part of prophethood, but it can never [of itself] be termed as prophethood and this discussion of the noble Ṣūfiyyah is in accordance with the Sharī'ah and no scholar disputes it.

It should be known that there are two arguments in these verses and Ḥadīths. The first argument is that the office [of prophethood] itself has been abolished forever, it shall never be awarded to anyone till the Day of Resurrection. The second is, our Noble Messenger ﷺ is the Seal of all the Prophets. He is the Final Messenger to arrive in the line of prophets ﷺ who were decreed to be sent to this world. This has been elucidated in the Ḥadīth under this specific term:

أن أبا هريرة قال، قال رسول الله صلى الله عليه وسلم يا أيها الناس إنه لم يبق من النبوة إلا المبشرات رواه البخاري في كتاب التعبير

*“Abū Hurayrah ر. reported that the Messenger of Allah ﷺ said: ‘O people, Nothing has remained from nubuwwah, except glad-tidings (good dreams).’”*³⁹

And it is reported in another Ḥadīth:

ذَهَبَتِ النُّبُوَّةُ وَبَقِيَتِ الْمُبَشِّرَاتُ

“Prophethood is gone, but good dreams remain.”

These Aḥādīth come to describe the culmination and termination of the office of prophethood.

³⁹ Recorded by Bukhārī in the Book of Interpretations

And the second argument is the Noble Messenger ﷺ being the Seal [khātām] of the chain of prophethood. This is described by the Holy Qur’ān with terms like “Khātām al-Nabiyyīn” and in the Ḥadīth as “Khātām al-Anbiyā’”, “Ākhir al-Anbiyā’” and *lā nabiyy ba’di*. This second argument in no way contradicts the first one but, in fact, it strongly affirms and entails it.

The same is emphasized by Shaykh Muḥyī al-Dīn Ibn ‘Arabī ؒ that prophethood has been terminated; but some elements of prophethood, perfections and glad tidings remain.⁴⁰

Moreover, when it has become manifest from scores of texts and prophetic Ḥadīths and the *Athar* of the Blessed Companions ؓ and the Ṭābi‘īn, and the scholars of the Sharī‘ah and Tarīqah that the termination of prophethood is a unanimous belief of the Muslim Ummah, and when there are numerous plain statements of Al-Shaykh al-Akbar ؒ himself from his books like *Al-Futūḥāt*, etc which clearly declares of *nubuwwah* having terminated with the Noble Messenger ﷺ and him being the Last Prophet. Even after these explanations, what sort of religiousness and wisdom is it to take a path against the clear texts of the Sharī‘ah and the consensus of the Ummah by presenting the obscure texts of the Shaykh ؒ while disregarding his explicit statements about Khatm al-Nubuwwah?⁴¹

The Verdict of Mawlānā Thānawī ؒ

Question: Shaykh Muḥyī al-Dīn ibn ‘Arabī ؒ states that *lā nabiyy ba’di* denotes the end of legislative prophethood [*tashrī‘i nubuwwah*], but not the [termination of] non-legislative prophethood [*ghayr-tashrī‘i nubuwwah*]. Is this a correct statement?

Answer: It is a fundamental error to present the view of Shaykh Muḥyī al-Dīn ibn ‘Arabī ؒ in substantiation because the issue of Khatm al-Nubuwwah pertains to the matter of creed [*‘aqidah*] which cannot be

⁴⁰ *Iḥtisāb Qādiyāniyyat* vol. 2, pp. 54-58

⁴¹ *Ibid.* vol. 2, pp. 54-58

proved by anything but only through definite evidence [*dalīl qat'ī*], and it is none other than the Holy Qur'ān, massly transmitted [*mutawatir*] Ḥadīth and the consensus [*ijmā'*] of the Ummah, tell me in which category does this view of Ibn 'Arabī ؑ fit? Therefore it is a principle error to put forward this [quote] in its substantiation.

Moreover, Ibn 'Arabī ؑ himself states in the same *Al-Futūḥāt al-Makkiyyah* as well as in *Fuṣūṣ al-Ḥikam* that all types of prophethood defined by the Sharī'ah have ended and the statement cited in the question should be correctly understood as explained in *Al-Futūḥāt* itself, which clarifies that non-legislative prophethood is a specific term used by Al-Shaykh al-Akbar ؑ and is synonymous with *wilāyah*. It does not mean prophethood as defined by the Sharī'ah. Many statements within *Al-Futūḥāt* attest to the cessation of all types of prophethood. Clear and explicit statements from Ibn 'Arabī ؑ and others are available in the previously mentioned works, and I possess handwritten copies of them. Reproducing all of them here, however, is neither feasible nor necessary.

Likewise, the author of *Majma' Biḥār* and Mullah 'Alī al-Qārī ؑ also specify this in their other works, which is also the creed held by the mainstream Ummah, that is: All forms of prophethood has been sealed, no one will ever be conferred this rank in the future. And Allah knows best.⁴²

Six References about the Saints not attaining Prophethood

Eighthly, Shaykh Ibn 'Arabī ؑ acknowledges that no saint can attain the rank of prophethood.

Reference No. 1:

وقال الشيخ (محي الدين ابن عربي) أعلم أن مقام النبي ممنوع امتد قوله و غاية معرفتنا به من طريق الإرث النظر كما ينظر من هو في أسفل الجنة إلى من هو في

⁴² *Imdād al-Fatāwā* vol. 2, p. 134

اعلى عليين، و كما ينظر أهل الأرض إلى كواكب السماء. وقد بلغنا عن الشيخ أبي يزيد أنه فتح له من مقام النبوة قدر خرم إبرة تجليا لا دخولا فكاد أن يحترق. (اليواقيت والجواهر، ج ٢، ص ٧٢)

“The Shaykh (Muḥyī al-Dīn ibn ‘Arabī) stated, ‘Know that we are barred from achieving (lit. entering) the status of prophethood. The most we can comprehend of it through inheritance is to gaze upon it as one looks up from the lowest part of Paradise to those in the highest levels of ‘illiyyīn, or as those on earth look up at the stars in the sky. It has been related about Shaykh Abū Yazīd that he experienced a revelation of the status of prophethood worth a needle’s eye in terms of manifestation, rather than actually entering it, and it was as though he was close to burning (from it).’”⁴³

Reference No. 2:

وقال الشيخ (محيي الدين ابن العربي) من قال: إن الله تعالى أمره بشيء فليس ذلك بصحيح إنما ذلك تليس لأن الأمر من قسم الكلام و صيغته و ذلك باب مسدود دون الناس.... فقد بان لك أن أبواب الأمر الالهية و النواهي قد سدت وكل من ادعاها بعد محمد صلى الله عليه وسلم فهو مدعى شريعة أوحى بها إليه سواء وافق شرعنا او خالف فإن كان مكلفا ضربنا عنقه والا ضربنا عنه صفحا. (اليواقيت والجواهر، ج ٢، ص ٣٨)

“The Shaykh (Muḥyī al-Dīn ibn al-‘Arabī) stated, ‘Whoever claims that Allah ﷻ, has commanded him regarding something, is not correct; rather, this is deception because command is a kind and form of speech and that is closed off to people. Hence, it has become clear to you that the gates of Divine commands and prohibitions have been closed, and

⁴³ Al-Yawāqīt wa al-Jawāhir vol. 2, p. 72

anyone who claims them after Muḥammad ﷺ is claiming a new Shari'ah revealed to him, whether it agrees with our Shari'ah or contradicts it. If the claimant is Islamically accountable, we will execute him; otherwise, we will turn away from him.”⁴⁴

Reference No. 3:

Al-Shaykh al-Akbar رحمه الله، narrates the supplication of his Shaykh, Abū al-‘Abbās رحمه الله:

اللهم انك سددت باب النبوة والرسالة دوننا ولم تسد باب الولاية. (الفتوحات المكية، ص ٢، باب ٧٢، ص ٩٧، سوال ٩٣)

*“Oh Allah! You have shut the door of prophethood [nubuwwah] and messengership [risālah] for us, but never closed the doors of sainthood [wilāyah].”*⁴⁵

Reference No. 4:

إنما انقطع الوحي الخاص بالرسول و النبي من نزول الملك على إذنه و قلبه و تحجير لفظ اسم النبي والرسول. (فتوحات مكيه، ج ٣، باب ٣٥٣، ص ٢٣٨)

“Indeed, what has ceased is the specific Revelation granted to a messenger and prophet through the descent of an angel upon his ear and heart, and the restriction of (using) the terms ‘prophet’ and ‘messenger’.”

⁴⁶

Reference No. 5:

وأعلم أنّ لنا من الله الإلهام لا الوحي فإن سبيل الوحي قد انقطع بموت رسول الله صلى الله عليه وسلم وقد كان الوحي قبله ولم يجيء خبر إلهي أن بعده (صلى الله

⁴⁴ Ibid. vol. 2, p. 28

⁴⁵ Al-Futūḥāt al-Makkiyyah vol. 2, Section 72 p. 97, Question 93

⁴⁶ Ibid. vol. 3, section 353, p. 238

عليه وسلم) وحيا كما قال الله تعالى ولقد أوحى إليك وإلى الذين من قبلك ولم يذكر وحياً بعده. (فتوحات مكيه ج ٣، باب ٣٥٣، ص ٢٣٨)

“Know that we can receive inspiration [ilhām] from Allah, but not Revelation [wahy], as the path of wahy was closed off with the demise of the Messenger of Allāh ﷺ. Wahy existed before him, but there is no Divine report indicating that there would be wahy after him as Allah, the Exalted, said: ‘It has already been revealed to you — and to those [prophets ﷺ] before you’⁴⁷, but He did not mention wahy occurring after him.”⁴⁸

Reference No. 6:

زال إسم النبي بعد المحمد صلى الله عليه وسلم (الفتوحات المكية، ج ٢، ص ٦٤)

“The term ‘nabiyy’ [prophet] has been lifted with the demise of the Noble Messenger ﷺ. [i.e. no person can now be termed a prophet in the Muhammadan Ummah].”⁴⁹

Few excerpts from ‘Aqīdat al-Ummat

Ḥaḍrat ‘Allāmah Dr. Khālīd Maḥmūd Ṣāḥib رحمه الله has made an excellent discussion in his book ‘Aqīdat al-Ummat fī Ma‘nā Khatm al-Nubuwwat with regard to Shaykh Ibn ‘Arabī رحمه الله, some excerpts of his analysis are quoted below:

⁴⁷ Sūrah al-Zumar 39:65

⁴⁸ Ibid.

⁴⁹ Ibid., vol. 2, p. 64

فما بقى للأولياء اليوم بعد ارتفاع النبوة إلا التعريفات وانسدت أبواب الأوامر الإلهية والنواهي فمن ادعاها بعد محمد صلى الله عليه وسلم فهو مدع شريعة أوحى بها إليه سواء وافق بها شرعنا أو خالف. (الفتوحات المكية، ج ٣، ص ٣٩)

“So after the termination of prophethood, the only thing left for the saints of Allah today is spiritual insight [taʿrīfāt]. The doors to Divine commands and prohibitions have been closed. Whoever claims to have received such (Divine guidance) after Muhammad ﷺ is claiming a new Sharīʿah revealed to him, whether it conforms to our Sharīʿah or contradicts it.”⁵⁰

This quotation brings out and exhibits the following facts:

1. Not only does Al-Shaykh al-Akbar رحمه الله condemn a person who claims to receive new injunctions and prohibitions after the Noble Messenger ﷺ, but also a person, who claims to receive revelation similar to the Sharīʿah of Muḥammad ﷺ.
2. As the claim of new Sharīʿah after the Sharīʿah of the Noble Messenger ﷺ is denial of Finality of Prophethood, the claim of receiving Revelations having injunctions and prohibitions similar to Muhammadan Sharīʿah is also a denial of this belief.
3. According to Al-Shaykh al-Akbar رحمه الله, legislative prophethood is the one defined by the Sharīʿah, no matter whether this claim is for a new Sharīʿah or for the injunctions and prohibitions similar to the Sharīʿah of Muḥammad ﷺ. So the term non-legislative prophethood will imply the perfections of the saints and these perfections are not called prophethood by the Sharīʿah.

We have presented the above passages of Al-Shaykh al-Akbar Muḥyī al-Dīn ibn ʿArabī رحمه الله from the book of ʿAllāmah al-Shaʿrānī رحمه الله. These text appear with minute differences of words in the original work of

⁵⁰ Ibid., vol. 3, p. 39

Al-Futūḥāt al-Makkiyyah, it appears that ‘Allāmah al-Sha‘rānī رحمه الله، at some places, has emphasised the Shaykh’s statements in his own words, we shall hence present this passage in the exact words of Al-Shaykh al-Akbar رحمه الله himself:

واعلم أن لنا من الله الإلهام لا الوحي فإن سبيل الوحي قد انقطع بموت رسول الله صلى الله عليه وسلم وقد كان الوحي قبله ولم يجيء خبر إلهي أن بعده وحياً كما قال ولقد أوحى إليك وإلى الذين من قبلك ولم يذكر وحياً بعده وإن لم يلزم هذا وقد جاء الخبر النبوي الصادق في عيسى عليه السلام وقد كان ممن أوحى إليه قبل رسول الله صلى الله عليه وسلم أنه عليه السلام لا يؤمننا إلا بنا أي بستتنا فله الكشف إذا نزل والإلهام كما لهذه الأمة ولا يتخيل في الإلهام أنه ليس بخبر إلهي. (الفتوحات المكية، ج ٣، ص ٢٣٧، باب ٣٥٣)

“And be informed that for us there is Divine inspiration from Allah [ilhām], not Revelation [wahy]....for the mode of wahy has been cut off with the passing of the Messenger of Allah ﷺ ... And there was Revelation before him, but no inspired report mentions Revelations continuing after him while he was alive. As He (Allah ﷻ) said: ‘And We have revealed to you and to those before you...’, but did not mention Revelation continuing after him. Even if this necessity is not binding, the truthful prophetic report has come regarding ‘Īsā ﷺ, who was among those before the Messenger of Allah ﷺ, that he will, in our time be as offspring in our religious law, so he has unveiling as he descends and inspiration just as this nation has, and one should not imagine that inspiration is not a Divine message.”⁵¹

How plainly has it been explained here about the cessation of the chain of Revelations [wahy] for this Ummah. If any kind of revelation had continued after the Noble Messenger ﷺ, Al-Shaykh al-Akbar Ibn ‘Arabī

⁵¹ Ibid., vol 3, p 237, chapter 353

ﷺ would never have declared its complete cessation here. If any *wahy* is revealed upon Ḥaḍrat ‘Īsā ﷺ in his second coming then it will be in a sense of inspirations [*ilhām*] rather than in the literal sense of prophetic revelations which is exclusively revealed upon the prophets ﷺ, whether [it was revealed] in the context of a new law or with a previous one, a *wahy* remains a *wahy* no matter what kind it is, this series of *wahy*, as per Al-Shaykh al-Akbar ﷺ, has ceased until the Day of Resurrection. We have previously quoted these two modes of *wahy* in the words of Ibn ‘Arabī ﷺ.

Few Noteworthy Points

Ibn ‘Arabī’s ﷺ Explanation on Khatm al-Nubuwwah

قد ختم الله تعالى بشرع محمد صلى الله عليه وسلم جميع الشرائع فلا رسول بعده بشرع ولا نبي بعده يرسل إليه بشرع يتعبد به في نفسه إنما يتعبد الناس شريعته إلى يوم القيامة. (الفتوحات المكية، باب 462، بحواله اليواقيت و الجواهر، ج ٢، ص ٣٧)

*“Allah, the Exalted, finalised all laws with the Sharī‘ah of Muḥammad ﷺ; therefore, there will be no messenger after him bringing new legislation, nor a prophet receiving laws for personal adherence. Instead, people will continue to follow his Sharī‘ah until the Day of Resurrection.”*⁵²

هذا باب أغلق بموت محمد صلى الله عليه وسلم فلا يفتح لأحد إلى يوم القيامة ولكن بقي للأولياء وحي الإلهام لا تشريع فيه. (أيضا)

“This door was closed with the demise of Muḥammad ﷺ and will not be opened for anyone until the Day of Resurrection. However, for the

⁵² Ibid., section 462. From *Al-Yawāqīt wa al-Jawāhir*, vol. 2, p. 37

saints, *ilhām* [Divine inspiration] remains, which involves no new legislation.”⁵³

Why did Shaykh Ibn ‘Arabī ﷺ adopt Different Interpretation?

The answer to this question is that apparently, there seems to be a contradiction between the Ḥadīth: *There will be no prophet after me* and the Ḥadīth: *Nothing has remained from nubuwwah, except glad-tidings (good dreams)*. Shaykh Ibn ‘Arabī ﷺ wrote in this regard:

قالت عائشة أول ما بدئ به رسول الله صلى الله عليه وسلم من الوحي الرؤيا فكان لا يرى الرؤيا إلا خرجت مثل فلق الإصباح وهي التي أبقي الله على المسلمين وهي من أجزاء النبوة لما ارتفعت النبوة بالكلية ولهذا قلنا إنما ارتفعت نبوة التشريع فهذا معنى لا نبي بعده. (الفتوحات المكية، ج ٢، ص ٧٣، سؤال ٢٥)

“‘Āi’shah ﷺ said, the first thing that the Messenger of Allah ﷺ, began with from the revelation was the vision. He would not see the vision but it came out like bright day light, which is what Allah has left for Muslims and it is from the remnants of the prophethood. Therefore, we had stated in the same context that the prophethood was never fully closed, but only the legislative prophethood had been raised, this serves as the meaning for [the statement], ‘There is no prophet after him [lā nabiyya ba’dī].’”⁵⁴

The following points comes to light from this analysis of Ibn ‘Arabī ﷺ:

- The prophethood has been terminated after the Noble Messenger ﷺ.
- Nothing remained of the elements and perfections of prophethood, except good dreams.

⁵³ Ibid.

⁵⁴ Ibid., vol. 2, p. 73, question no. 25

- Although Al-Shaykh al-Akbar رحمه الله terms the inspirations and dreams of the saints of Allah as *nubuwwah* as per his own specific linguistic [*lughwī*] terminology, but he never recognises any *waly* [saint] as non-legislative prophet whose obedience is mandatory, nor does he reckon the rejection of saints to be disbelief [*kufīr*]. By *nubuwwah* of the saints, he means *khabr* and *wilāyah* which has nothing to do with religious commands, prohibitions, laws and messengership whatsoever.
- The Shaykh maintains that the inspirations [*ilhām*] and news [*akhbār*] of the saints, which he interprets as *nubuwwah*, also persist in animals:

وهذه النبوة سارية في الحيوان مثل قوله تعالى و اوحى ربك الى النحل. (الفتوحات المكية، ج ٢، ص ٥٨، باب ٢٥٤)

*“And this prophethood also continues in animals as Allah said: ‘Your Lord revealed to the bee’.”*⁵⁵

- He reckons the terminological *nubuwwah*, in which Jibrīl عليه السلام delivered revelations to the prophets ﷺ, to have ceased, he states:

إسم النبي زال بعد رسول الله صلى الله عليه وسلم فإنه زال التشريع المنزل من عند الله بالوحي بعده. (الفتوحات المكية، ج ٢، ص ٥٨، باب ٧٣، سوال ٢٥)

*“(Usage of) the title ‘prophet’ ceased (for anyone coming) after the Messenger of Allah ﷺ, because legislation sent down by Allah through Revelation ended with him.”*⁵⁶

Summary

To conclude, a few points are presented hereunder for the readers:

⁵⁵ Ibid., vol. 2, p. 58, Chapter 254

⁵⁶ Ibid., vol. 2, p. 58, section 73, Question 25

- *Nubuwwah* [prophethood] has been terminated with the Noble Messenger ﷺ, but some perfections of prophethood remain, such as *mubashsharāt*, that is good dreams. To substantiate the continuance of prophethood from the remainders of the perfections of prophethood is akin to claiming a portion as whole, a finger as hand, an arm as human being.
- Shaykh Ibn ‘Arabī ؒ shares the mainstream Ummah’s perspective on Khatm al-Nubuwwah. Nonetheless, the Shaykh only admits the end of legislative prophethood in the context of the descent [nuzūl] of Ḥaḍrat ‘Īsā ؑ.
- Al-Shaykh al-Akbar ؒ has interpreted the elements of *nubuwwah* as *nubuwwah* itself at some places. If it is accepted as correct, then the answer is that this is a specific terminology of Al-Shaykh al-Akbar ؒ. Our claim is further bolstered by that fact that nowhere does the Shaykh ؒ has declared anyone from this Ummah as a *nabiyy* from those recipients of *ilhām* and *mubashsharāt*, as to those on whom Jibrīl ؑ brought revelations and must be mandatorily obeyed.
- As stated by ‘Allāmah al-Sha‘rānī ؒ, there is no doubt that the works of Shaykh Ibn ‘Arabī ؒ have been heavily altered. From this perspective, it is incorrect to credit statements to him which raise suspicions about the continuation of prophethood.
- Mirzā Qādiyānī has declared Shaykh Ibn ‘Arabī ؒ a heretic [*zindīq*], whereas the followers of Mirzā shamelessly rely on Ibn ‘Arabī ؒ to support [their creed] of continuation of prophethood. Are they not embarrassed that they are relying on a text of a heretic as per Mirzā?
- Shaykh Ibn ‘Arabī ؒ, despite his [usage of] unique terminologies, has acknowledged the termination of prophethood in plain and clear wordings, whose references have [already] passed.

❁ Imām al-Rāghib al-Iṣfahānī ❁ and Khatm

al-Nubuwwah ❁

A text of Imām al-Rāghib al-Iṣfahānī ❁ (d. 503 AH/1108 CE) is recorded in *Tafsīr al-Baḥr al-Muḥīṭ* of which the editor of *Al-Fazl* has presented a distorted translation as per his own motives. We produce the ad-verbatim passage from *Al-Fazl* here:

“Imām al-Rāghib ❁ has said that Allah, the Exalted will include [them] in these four groups: based on their rank and virtue, the prophets will be with the prophets; the truthful [ṣiddīqūn] will be with the truthful; the martyrs [shuhadā’] will be with the martyrs; and the righteous [ṣālīḥūn] will be with the righteous. Al-Rāghib ❁ has also considered it permissible that [the phrase] ‘من النبيين’ [min al-nabiyyīn/from among the prophets] is connected to ‘و من يطع الله و الرسول’ [wa man yuṭī‘ allāha wa al-rasūl/and whoever obeys Allah and the Messenger].”⁵⁷

Imam al-Rāghib ❁ has mentioned a probable implication here, which would mean that whoever among the prophets ﷺ obeys Allah and His Messenger, he will be among those who receive a reward from Allah. What is the objection here? If this probability is accepted as correct then it would mean that ‘Īsā ﷺ, after his descent, will join the group of those who will be rewarded, through obeying Allah and His Messenger.

⁵⁷ *Tafsīr al-Baḥr al-Muḥīṭ* vol. 3, p. 287, Egypt Print. Cited from *Al-Fazl, Khātam al-Nabiyyīn Special Issue*, 27th July 1952, p. 18, col. 2

But the issue is why Imām al-Rāghib ؒ is being unnecessarily dragged into endorsing continuity of prophethood from a weakest point like an implication? Imām al-Rāghib ؒ clearly endorses Khatm al-Nubuwwah in his own work *Al-Mufrādāt fī Gharīb al-Qur‘ān*, in it he plainly attests to the completion and termination of prophethood upon the advent of the Noble Messenger ﷺ. What right do the Mirzāiyyah have to make his creed suspect by misquoting probabilities and implications in the availability of his clear attestations? He [Imām al-Rāghib ؒ] states:

وَحَاتَمَ النَّبِيِّينَ، لَأَنَّهُ حَتَمَ النَّبُوَّةَ، أَي: تَمَمَهَا بِمَجِيئِهِ. (المفردات في غريب القرآن، ص ١٤٢، تحت معنى ختم)

“And he is the Seal of the Prophets’, because the prophethood has been terminated by him. He has completed it by his advent.”⁵⁸

The onus is upon the Qadiyanis to judge with fairness on whether this probable implication holds weight which someone else is attributing to Imām al-Rāghib ؒ or this clear-cut statement that Imām al-Rāghib ؒ makes in his own authentic writing without any ambiguity?

Additional Notes

Further Analysis of Qadiyani Substantiation

A few points are worthy to note with regards to this reference of Imām al-Rāghib al-Iṣfahānī ؒ:

1. This passage in *Tafsīr al-Baḥr al-Muḥīṭ* is wrongly attributed to Imām al-Rāghib ؒ, an exegete [Mufasssir] of the calibre of Imām al-Rāghib ؒ can never adopt such an interpretation which is erroneous both in terms of syntax and semantics.
2. Imām al-Rāghib ؒ has penned a separate book in the commentary of verse “*wa man yuti‘ Allāha wa al-Rasūl*”/and whoever obeys Allah and the Messenger” titled *Al-Dharī‘ah ilā Makārim al-Sharī‘ah*. Had Imām

⁵⁸ *Al-Mufrādāt fī Gharīb al-Qur‘ān* by Imām al-Rāghib p. 142, under the meaning of “Khatam”

al-Rāghib رَغِيبٌ composed this passage in question then he would have included it in this work. Therefore the fact that he did not compose this passage in his work serves as ample evidence that the passage is incorrectly attributed to him.

3. One should lament on the hypocrisy of the Qadiyanis that although they present the text in question but conveniently omit the refutation of the same by ‘Allāmah Abū Ḥayyān al-Andalūsī رَحْمَةُ اللهِ عَلَيْهِ which immediately follows, ‘Allāmah al-Andalūsī رَحْمَةُ اللهِ عَلَيْهِ writes:

وَهَذَا الْوَجْهُ الَّذِي هُوَ عِنْدَهُ ظَاهِرٌ فَاسِدٌ مِنْ جِهَةِ الْمَعْنَى، وَمِنْ جِهَةِ النَّحْوِ. أَمَّا مِنْ جِهَةِ الْمَعْنَى فَإِنَّ الرَّسُولَ هُنَا هُوَ مُحَمَّدٌ ﷺ، أَخْبَرَ اللَّهُ تَعَالَى أَنَّ مَنْ يُطِيعُهُ وَيُطِيعُ رَسُولَهُ فَهُوَ مَعَ مَنْ ذَكَرَ، وَلَوْ كَانَ مِنَ النَّبِيِّينَ مُعَلَّقًا بِقَوْلِهِ: وَمَنْ يُطِيعَ. فَيَلْزَمُ أَنْ يَكُونَ فِي زَمَانِ الرَّسُولِ أَوْ بَعْدَهُ أَنْبِيَاءُ يُطِيعُونَهُ، وَهَذَا غَيْرُ مُمَكِّنٍ، لِأَنَّهُ قَدْ... أَخْبَرَ تَعَالَى أَنَّ مُحَمَّدًا هُوَ خَاتَمُ النَّبِيِّينَ. وَقَالَ هُوَ ﷺ: «لَا نَبِيَّ بَعْدِي». وَأَمَّا مِنْ جِهَةِ النَّحْوِ فَمَا قَبْلَ فَأَ الْجَزَاءِ لَا يَعْمَلُ فِيمَا بَعْدَهَا، (تفسير البحر المحيط، ج ٣، ص ٢٨٧)

“This interpretation, which is apparent to him, is invalid from the perspective of meaning and grammar. As for the meaning, the Messenger here is Muḥammad ﷺ. Allah ﷻ has informed that whoever obeys Him and obeys the Messenger, then he is with those mentioned. If ‘and whoever obeys’ was connected to ‘the prophets’, then it would necessitate that there are prophets in the time of the Messenger ﷺ or after him who obey him, and this is impossible, for Allah has declared that Muḥammad ﷺ is the Seal of Prophets and he ﷺ said: ‘There is no Prophet after me.’ In terms of grammar, the clause preceding the ‘so’ (fā’) of consequence has no bearing on what follows.”⁹⁹

After this explanation of ‘Allāmah al-Andalūsī رَحْمَةُ اللهِ عَلَيْهِ, the reality of this text attributed to Imām al-Rāghib رَغِيبٌ and the claim made against him, its

⁹⁹ Tafsīr al-Baḥr al-Muḥīṭ vol. 3, page 287

status remains as false as the claim of prophethood made by Mirzā Qādiyānī.

❖ Ḥaḍrat Mawlānā Jalāl al-Dīn Rūmī ❖ and

Khatm al-Nubuwwah ❖

A few verses from different portions of *Mathnawī* have been copied and arranged in such fashion that it seems that it has been quoted sequentially from the same place. The first poem is as follows:

فکر کن در راه نیکو خدمت تا نبوت یابی اندر امت

Make such plans to perform righteousness in the way of God;

That you attain prophethood within the Ummah

Second Poem:

عقل کامل را قرین کن باخرد تا که باز آید خردزان خوئے بد

O you wise, befriend the (ones with) complete wisdom;

So that (your mind) gets rid of this bad habit.

The second poem is nowhere compatible with the first, it could never be traced despite extensive search. Similarly they have joined together and presented six poems; it appears that these have been adopted from different places and combined together without paying any significance to the context; such dumb trickery is the cheap tactic of the Qadiyanis. It is a trivial matter for them to join poems from different portions with one another and not a big deal. However, the main motive of the

Qadiyanis from the aforementioned first poem is to gain support for their bogus creed of continuation of prophethood.

Our Response:

In reply we submit that only few of these poems were visible to the Qadiyanis in the entire *Mathnawī* but they turned a blind eye to other portions where Mawlānā Rūmī ؒ (d. 672 AH/1273 CE) has made explicit mention (of his belief) on the issue of the termination of prophethood. Hence we will also present those poems alongside so that one doesn't draw any erroneous conclusions and obtains easy comprehension of the correct meanings and interpretations of the speech of the respected Mawlānā. We maintain that the writer of *Mathnawī* is in complete agreement with the mainstream Muslims in this issue.

1. Thus, in the final anecdote of Book IV, Mawlānā Rūmī ؒ, while highlighting the circumstances of the Jews and the Christians at the commencement of the prophetic ministry, states:

این همه انکار کفران زاد شان چون درآمد سید آخر زمان
(مثنوی دفتر چهارم حکایت در بیان اعتقاد یهود و نصاری، طبع نول کشور
لکهنؤ)

All this denial and disbelief was the provision (of the Jews and Christians)

When the leader of the End Times arrived⁶⁰

Mawlānā Rūmī ؒ, addressing the Noble Messenger ﷺ with this appellation clearly alludes to [his belief in] the Finality of Prophethood, the words applied here are free from any allegorical interpretations.

2. At another place, in Book V, while mentioning an event about a guest of the Noble Messenger ﷺ, he states:

⁶⁰ *Mathnawī* Book IV, Under: A tale elucidating the beliefs of the Jews and the Christians, Nawal Kishore Press

یا رسول اللہ رسالت را تمام تو نمودی همچو شمس بے غمام

(مثنوی، دفتر پنجم، ص ۳۹۸، ایمان عرض کردن مصطفیٰ علیہ السلام مہمان
را، طبع ناول کشور لکھنؤ)

*O Prophet of Allah, thou hast displayed (the truth of) thy Prophetic mission
completely, like the cloudless sun.*⁶⁴

Honest consideration of all these relevant sayings and poetic verses of Mawlānā Rūmī ؒ, makes it clear that the verse is fair and accurate. It implies that by striving in the path of righteousness, a believer can be blessed with the grace of prophethood and perfections of messengership just as the people of Allah attain different ranks according to their abilities.

3. Moreover, Mawlānā Rūmī ؒ addresses the lies and falsehoods of those who fraudulently professed prophetic status in numerous instances throughout his *Mathnawī*. If the chain of prophethood had continued according to the Mawlānā, he should have backed these claimants and declared them to be upon truth, but instead he exposes their false claims.

Additional Notes

An Analysis of a Poem

فکر کن در راہ نیکو خدمتے تا نبوت یابی اندر امتے

(مثنوی، دفتر پنجم، ص ۹۸، مطبوعہ شیخ غلام علی اینڈ سنز لاہور)

Make such plans to perform righteousness in the way of God;

⁶⁴ *Mathnawī* Book VI, p. 398, Under: Al-Muṣṭafā (Prophet Muḥammad), peace be upon him, presenting faith to the guest, Nawal Kishore Press

that you attain prophethood within the Ummah⁶²

The Qādiyānīs consider this poem of Mawlānā Rūmī ؒ as their important discovery and misattribute the belief of continuation of prophethood to him. Its correct meaning is produced from *Sharḥ al-Mathnawī* so that the Qadiyani deception becomes apparent to the readers.

Explanation: The (letter) *yā* appearing in (the end of the phrase) *ummatī* makes it a gerund phrase, that is, being in the Ummah but in the translation it is however used to denote relation [*nisbah*]. And receiving prophethood here means achieving the perfect qualities of prophethood and that is attainable by an *ummatī*. It doesn't necessitate receiving prophethood itself for an *ummatī* because a prophet receives it (i.e. those perfections) directly while an *ummatī* achieves them indirectly.

Mawlānā Qāḍī Sajjād Ḥusayn Mērathī ؒ in his translation of the *Mathnawī*, writes the following in the footnote under the aforementioned poem:

If one chooses service to mankind then he will be characterised with the morals of the prophets and the qualities of the prophet would generate in him while being an *ummatī*.⁶³

Hence it is known from both of these references that the term *prophethood* in the above poem refers to the perfections and qualities of prophethood, not prophethood in itself.

The Creed of Mawlānā Rūm ؒ on Khatm al-Nubuwwah

از ملک لایزال و لم یزل
سکه شهابان ہی گرد و در
(الف) زین حکایت کرد آں ختم رسل

⁶² *Mathnawī* Book V, p. 98, Print: Shaykh Ghulām Ali & Sons, Lahore

⁶³ *Mathnawī* of Mawlānā Rūmī, translated (into Urdu) by Qāḍī Sajjād Ḥusayn Mērathī, Book V, p. 57, printed by Al-Faisal Urdu Bazar, Lahore

ایں ہمہ انکار کفران زادشان چون در آمد سید آخر الزمان

(بحوالہ: احتساب قادیانیت، ج ۱، ص ۱۴)

(a) Hence the Seal of the Prophets has related (the saying) of the everlasting and eternal Lord.

The dies of the kings are ever being changed: behold the die of Aḥmad (Muḥammad ﷺ) till the end of the world.

All this denial and disbelief was the provision (of the Jews and Christians), when the leader of the End Time came⁶⁴

(b) Mawlānā Rūmī ؒ has recounted the incidents involving claimants to prophethood at various places in his *Mathnawī*. For instance, he has given the following title to a story:

۱. قصہ آل شخص کہ دعویٰ پیغمبری می کرد گفتندش کہ چه خوردہ کہ گنج شدہ و یا وہ میگوئی الخ

(۱) “Story of the person who claimed to be a prophet. They said to him, ‘What have you eaten that you have become crazy and are talking in vain?’”...

Here are its initial verses:

آں یکی می گفت من پیغمبرم وز ہمہ پیغمبران فاضل ترم

گردنش بستند و بروندش بہ شاه کاین ہی گوید رسولم از الہ

خلق بروی جمع چون مور و بلخ کہ چہ مکر است و چہ تزویر و چہ فسخ

(مثنوی، دفتر پنجم، ص ۶۵، مع شرح بحر العلوم، مطبوعہ نول کشور لکھنؤ)

A certain man was saying, “I am a prophet: I am superior to all the prophets.”

⁶⁴ *Iḥtisāb Qādiyāniyyat* vol. I, p. 143

They bound his neck and took him to the king, saying, "This man says he is a prophet sent by God."

*The people (were) gathered round him (thick) as ants and locusts, crying,
"What deceit and imposture and trap is (this)?"*⁶⁵

(2) He has titled another story as follows:

پرسیدن شاه ازان مدعی نبوت که آنکه رسول راستین باشد و ثابت شود با او چه باشد که کسی را بخشد این
(مثنوی دفتر پنجم ص ۶۵ مع شرح بحر العلوم، مطبوعه نول کشور لکهنؤ)

*"How the king asked the man who claimed to be a prophet, saying, 'The person who is a true messenger (of God) and becomes established (as such) — what has he to give to anyone....?'"*⁶⁶

Under this title, in nineteen verses, the advice of the king is detailed, which he gave to a claimant to prophethood, and it is worth-reading.

Despite all these explanations provided by Mawlānā Rūmī ؒ, associating the belief in continuation of prophethood to him is the height of impudence and audacity.

Further Discussion:

In addition to the above verses, the Qadiyanis also use the following verses of Mawlānā Rūmī ؒ to support their claim of continuation of prophethood:

(۱) معنی نختم علی آفوا همم این شناس اینست راهرو را مهم

a. Know that this is the (inner) meaning of "We will seal their mouths":

this (knowledge) is important for the traveller on the Way,

⁶⁵ Mathnawī Book V, p. 65, with commentary from Baḥr al-'Ulūm, printed by Nawal Kishore Press, Lucknow

⁶⁶ Ibid., Book V, p. 69, with commentary from Baḥr al-'Ulūm, printed by Nawal Kishore Press, Lucknow

بو که بخیز و ز لب ختم گران

(۲) تاز راه خاتم پیغمبران

- b. That perhaps, by (his following) the Way of the Seal of the prophets, the heavy seal may be lifted from his lips.

آں بدین احمدی برداشتند

(۳) ختمہائے کانبیاء بگذاشتند

- c. The seals which the (former) prophets left were removed by the religion of Ahmad (Muhammad ﷺ).

از کف انا فتحنہا برکشود

(۴) قفلہائے ناکشودہ ماندہ بود

- d. The unopened locks had remained (as they were): they were opened by the hand of "Lo, We have opened (unto you)."

ایں جہان در دین و آنجا در جنان

(۵) او شفیع است اینض جہاں و آں جہاں

- e. He is the intercessor in this world and in the Hereafter — in this world (for guidance) to the (true) religion, and in the Hereafter (for entrance) to Paradise.

اہد قومی انہم لایعلمون

(۶) پیشہ اش اندر ظہور و در کمون

- f. In this word he says, "Show them the way," and in the Hereafter he says, "Show them the moon."

در دو عالم دعوت او مستجاب

(۷) باز گشتہ از دم او ہر دو باب

g. *By his breath (powerful intercession) both the Gates were opened: in both Worlds his prayer is answered.*

(۸) بهر این خاتم شد است او که بجود
مثل او نه بوده و نه خواهند بود

h. *He has become the Seal (of the Prophets) for this reason that there never was any one like him in munificence nor ever shall be.*

(۹) چونکه در صنعت برد استاد دست
نه تو گوئی ختم صنعت بر تو هست

i. *When a master surpasses (all others) in his craft, don't you say (to him), "The craft has ended with you"?*

(۱۰) در کشاد خمتها تو خاتمی
در جهان روح بخشاں حاتمی

j. *In the opening of seals you (O Muḥammad ﷺ) are the Seal: in the world of the givers of spiritual life you are the Ḥātim*

(۱۱) هست اشارات محمد المراد
کل کشاد، اندر کشاد، اندر کشاد

k. *The purport (is this, that) the indications (esoteric teachings) of Muḥammad ﷺ are wholly Revelation within Revelation within Revelation*

(۱۲) صد هزاراں آفرین بر جان او
هر قدم و دور فرزندان او

l. *A hundred thousand blessings on his spirit and on the advent and cycle of his sons!*

زاده اند از عنصـر جان و دلش

(۱۳) آں خلیفـہ زادگان مقبلش

- m. Those fortunate caliph-born sons of his are born of the substance of his soul and heart.

(۱۴) گرز بغداد و ہرے یا از ریے اند بے مزاج آب و گل نسل دے اند

- n. Whether they be of Baghdad or Herat or Rayy, they are his progeny without admixture of water and earth.

(۱۵) شاخ گل ہر جا کہ روید ہم گل است ختم مل ہر جا کہ جوشہ ہم مل است

- o. Wherever the rose-bough blossoms, it is still the (same) rose; wherever the wine-jar bubbles, it is still the (same) wine.

(۱۶) گرز مغرب برزند خورشید سر عین خورشید است نے چیزے دگر

- p. If the sun uplift its head (rise) from the west, it is the same sun, not anything else.⁶⁷

Analysis:

We present the accurate meaning and interpretation of the aforementioned sixteen verses by quoting from *Miftāḥ al-'Ulūm*, the commentary on Mawlānā Rūmī's *Mathnawī*, to provide readers with a fair understanding:

(۱) معنی نختـم علی آفواہـم ایں شناس اینست راہرو را مہم

1. Know that this is the (inner) meaning of “We will seal their mouths”:

⁶⁷ Ibid., Book VI, p. 8, printed by Nawal Kishore Press, Lucknow, 1916, as quoted in *Aḥmadiyyah Pocket Book*, pp. 277-78, New Edition

this (knowledge) is important for the traveller on the Way

Explanation:

Allāh ﷻ says:

أَلْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ. (سورة

يس ٦٥: ٣٦)

“Today, we will seal their mouths, and their hands will speak to us, and their feet will testify to what they used to earn.”⁶⁸

This verse depicts the state of the disbelievers on the Day of Judgment. However, here, Mawlānā Rūmī ﷻ has hinted at another meaning, because the experts of allusions interpret a specific style from any verse: “Allah has sealed their mouths so that the essence of knowledge does not go into their stomachs and does not reach their hearts.”⁶⁹ Therefore, sealing mouths does not mean preventing them from speaking. And the context suggests preference of this interpretation. Therefore, based on this premise, it means, “‘Allāh has sealed their hearts’ but not in the sense of predisposition specific to some disbelievers but rather in the sense of loss of inclination, which is general, even for the common believers who are not eligible for the secrets.”⁷⁰ In the second verse, it is mentioned that understanding this is essential for the seeker, because loss of inclination or ability hinders one from understanding of secrets.

(۲) تاز راه خاتم پیغمبران
بو که بنخیزد لب ختم گراں

b. That perhaps, by (his following) the Way of the Seal of the Prophets,
the heavy seal may be lifted from his lips

Explanation: It is only in the obedience of the prophets ﷺ, especially the Seal of the Prophets ﷺ, that the breaking of this seal occurs, that is,

⁶⁸ Sūrah Yā Sin 36:65

⁶⁹ Baḥr al-‘Ulūm, verbatim

⁷⁰ Kalid-e Mathnawī of Ashraf ‘Alī al-Thānawī

mere philosophical knowledge and endeavours and explorations are not sufficient. This ability can be attained only through following the footsteps of a man of Revelation [the Noble Messenger ﷺ]. While it is true that every prophet's obedience has a similar effect, Prophet Muḥammad ﷺ is especially mentioned because it is his time and secondly the ability essential for breaking that seal, entails various levels and although other prophets' followers can attain a certain level, following the footsteps of Prophet Muḥammad ﷺ leads to a more complete and perfect ability. Perhaps, for this reason the term *heavy seal* is used in the couplet, that is, through his blessings, even the most extraordinary barriers are removed. Moreover, the term *lips* refers either to the lips of the addressee, as previously mentioned while explaining the verse: "Know that this is the (inner) meaning of We will seal their mouths..." or to the lips of the speaker of the secrets - because just as inadequate understanding hinders the addressee, similarly, it also hinders the speaker from speaking.⁷¹

آں بدین احمدی برداشتمند (۳) ختمہائے کانیاء بگذاشتند

c. *The seals which the (former) prophets left were removed by the religion of Aḥmad (Muḥammad ﷺ).*

Explanation: Although these veils were also lifted from the followers of the previous prophets and their followers benefited fully, yet some veils remained. They were removed through following the footsteps of Prophet Muḥammad ﷺ, allowing his followers to attain complete ability and acquire the sciences more perfectly. A Ḥadīth in *Mishkāt al-Maṣābiḥ* under the chapter *Virtues of this Ummah* states that Allah ﷻ says: "I shall bestow upon them from My knowledge."⁷²

The status of the *Awliya'* of the previous Ummahs is lower than that of the *Awliya'* of this Ummah. Therefore, the *quṭb*s of this Ummah and those of the bygone nations are not equal in spiritual wisdom. After

⁷¹ Ibid.

⁷² Ibid.

this, it should be clear that the previous nations lacked the ability to reveal certain secrets as if there was a seal upon their hearts and minds, preventing them from reaching those secrets. The prophets did not lift these lids, so they remained concealed. Then those who chose the Muhammadan religion (Islam) had these veils lifted from their hearts and minds such as Salmān al-Fārisī, ‘Abd-Allāh ibn Salām ﷺ and others.⁷³

(۴) قفلہائے ناکشودہ ماندہ بود از کف انا فتحنا برکشود

d. *The unopened locks had remained (as they were): they were opened by the hand of “Lo, We have opened (unto you).”*

Explanation: As Sūrah al-Faṭḥ was revealed to Prophet Muḥammad ﷺ, he has been referred to as (the man of the Revelation) *Innā Fataḥna* [Verily, We have granted you a manifest victory⁷⁴]. Also, there is a specific indication that the victory Allah ﷻ has promised to grant him is general. It encompasses both the apparent victory of lands and the internal victory of hearts, as mentioned in a Ḥadīth:

يفتح الله له اعينا عميا واذا نا صما وقلوبا غلفا وانحوا

“... with it Allah will open blind eyes, deaf ears and enveloped hearts or something similar.”⁷⁵

(۵) او شفیع است اینض جہاں و آں جہاں ایں جہان در دین و آنجا در جنان

e. *He is the intercessor in this world and in the Hereafter — in this world (for guidance) to the (true) religion, and in the Hereafter (for entrance) to Paradise.*

Explanation: He ﷺ is the intercessor (well-wisher for his Ummah) both in this world and in the Hereafter. In this world, he guided us to the

⁷³ Bahr al-Ulūm

⁷⁴ Sūrah al-Faṭḥ 48:1

⁷⁵ Kalid

perfect religion, and with respect to the Hereafter, he guided us towards Paradise.

(٦) پیشہ اش اندر ظہور و در کون
اہد قومی انہم لا یعلمون

e. In this word he says, “Show them the way”, and in the Hereafter he says,
“Show them the moon.”

Explanation: A commentator has declared the phrases *this word* and the *Hereafter*, the subject of the verb *says* and unnecessarily made an effort to put these words into their mouths while these verses serve as further elaboration of the previous couplet and his intercession. Furthermore, the second line indicates the Hadīth that says:

سترون ربکم يوم القيامة كما ترون القمر ليلة البدر

“You will see your Lord on the Day of Resurrection just as you see the moon on the night of the full moon.”⁷⁶

Both of these verses mention the prayers of the Prophet Muḥammad ﷺ that he does for his Ummah for their well-being in this world and the Hereafter. The prayer particularly mentioned in the following lines summarises all those prayers:

(٦) پیشہ اش اندر ظہور و در کون
اہد قومی انہم لا یعلمون

f. It was his custom with respect to this world and the Hereafter (to say),
“Guide my people: verily they know not.”

Vocabulary: ظہور/*zuhūr*: manifestation, ‘ālam-e *zuhūr*, the realm of manifestation, this world. کون/*kumūn*: to be hidden, the Hereafter because it is hidden and yet to manifest.

Explanation: With respect to this world, he prayed that they should remain steadfast on the faith, and if they are not part of this faith, then

⁷⁶ *Mishkāt*

they should enter it, and regarding the Hereafter, it means to grant them paradise. If it is argued that this prayer was made for the Prophet's ﷺ opponents and therefore it would be against the reality to apply it to the believers, the response to this is that the words of the prayer are not specific to the disbelievers; the need for guidance applies to both disbelievers and believers. Every believer prays for guidance in their prayers:

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (سورة الفاتحة ٦: ١)

“Guide us to the Straight Way.”⁷⁷

The word *qawmī* [my people] indicates that if the disbelievers are included, then the believers have a stronger reason to be included first. If *zuhūr* and *kumūn* are not interpreted literally, as done in the translation, then a direct translation could also be: It was his custom in public and in private (to say), “*Guide my people: verily they know not.*” But since the mention of the world and the Hereafter is recurrent from the beginning of each verse, and it continues in the next verse as well, the comparison and contrast are consistent. Hence, it is not unlikely that Mawlānā's intention with *zuhūr* and *kumūn* is this world and the Hereafter. So, this can never be called a far-fetched interpretation. Allah knows best.

(٧) بازگشته از دم او هر دو باب در دو عالم دعوت او مستجاب

g. *By his breath (powerful intercession) both the Gates were opened: in both worlds his prayer is answered.*

Syntax: The preposition ‘در/*dar*’ appearing in the second line either means ‘in’ or ‘about’. Therefore, the translation can be of two types, and so can be the meaning.

Explanation: By his prayer, the gates of both the worlds were opened and his prayers are accepted in both worlds, or concerning both the

⁷⁷ Sūrah al-Fātiḥah 1:6

worldly affairs and the matters of the Hereafter. So the implication of being accepted in both worlds is twofold: Firstly, it refers to the acceptance of his prayers for the guidance of his Ummah in this world and for their salvation in the Hereafter are accepted. This is supported by numerous Ḥadīths. Second interpretation is that his prayers have been accepted for the well-being of his Ummah in both the worldly life and the Hereafter.

Note: When the first volume of *Miftāḥ al-'Ulūm* was published and people from all classes and sects had the opportunity to study it, a friend wrote to me about a specific couplet and its explanation, claiming that the Mirzāiyyah use it to support their belief that the line of prophethood has not ended. The couplet is as follows:

شعلہ آں جانب رو دہم کاں بود شعلہا باگوہراں گرواں بود

The rays are circling with the substances (whence they spring): the ray goes (ultimately) in the direction where that (substance) is

This couplet appears at the beginning of the “Story of another Jewish King...” Although the misunderstanding and misinterpretation of this couplet and its explanation by the Qadiyanis is evident, in the third edition, this issue is further clarified to prevent misinterpretation. It is surprising how people sometimes resort to the writings of an author to infer meanings that validate their religious beliefs and interpretations despite the author’s clear stance and explicit approach against it. In reality, these individuals are as indifferent to shame before Allah ﷻ as they are to worldly shame. The Qadiyanis should ascertain Mawlānā’s beliefs regarding the Finality of Prophethood from the subsequent verses of the *Mathnawī*.

(۸) بہر ایں خاتم شد است او کہ بجود مثل او نے بودہ و نے خواہند بود

h. *He has become the Seal (of the Prophets) for this reason that there never was any one like him in munificence nor ever shall be.*

Explanation: So far it has already been clear that the proof of his superiority and completeness over all the prophets lies in the fact that the seals (of the hearts) that were left unopened by the previous prophets ﷺ were opened by him. Additionally, his intercession encompasses both worlds, a privilege not granted to any other prophet. Now, Mawlānā Rūmī ﷺ explains that his status as the Seal of Prophets demonstrates his excellence, meaning that as the line of prophethood has been sealed with him, it also implies that the propagation of religion, the increase in believers, the dissemination of knowledge, the establishment of customs, guidance towards righteousness, the refinement of souls, and other similar matters, have reached their culmination through his perfect example, a feat unmatched by any other prophet. Further clarification is provided through the following analogy:

(۹) چونکه در صنعت برد استاد دست نه تو گوئی ختم صنعت بر تو هست

- i. *When a master surpasses (all others) in his craft, don't you say (to him), "The craft has ended with you"?*

When a master surpasses in a craft, it is said that the craft has reached its zenith with him.

(۱۰) در کشاد خمتها تو خاتمی در جهان روح بخشاں خاتمی

- j. *In the opening of seals you (O Muḥammad ﷺ) are the Seal: in the world of the givers of spiritual life you are the Ḥātim*

Explanation: The prophets bring spiritual enlightenment and knowledge of the Divine. Just as Ḥātim al-Ṭā'ī was superior in his generosity to all the generous, the Noble Prophet ﷺ surpasses all other prophets in endowing the treasures of inner perfection.

(۱۱) هست اشارات محمد المراد کل کشاد، اندر کشاد، اندر کشاد

k. *The purport (is this, that) the indications (esoteric teachings) of Muḥammad ﷺ are wholly Revelation within Revelation within Revelation*

Explanation: If the term ‘*ishārah*’ [pl. *ishārat*, meaning indications] here is used to denote conjunctions as it is supported by its Arabic usage then there is no need for any interpretation or explanation. The meaning is clear that his instructions are evidently manifest. However, if the term implies a hint, allusion, or veiled speech, then the meaning would be: How can his clear instructions fail to unveil the secrets when his gestures are enough to disclose them.

Question: The above verses, as you suggest, invalidate the Qādiyānīs’ claim concerning continuation of prophethood. But what if these verses confirm their assertion, that is, Prophet Muḥammad ﷺ alone is referred to as the Seal of the Prophets, not because prophethood ended with him, but because the perfection of prophethood ended with him, that is, after him, no prophet will come who is equal to or greater in perfection than him? When you say to a skilled master that a certain art is ended with him, it only means that there will be no one as skilled as him in that art and not that there will be no master at all and the art will be gone. How would you respond to that?

Answer: Drawing such a conclusion from Mawlānā’s words is entirely foolish. First, this conclusion could have been drawn from those verses, if the term “*Khātam*” [Seal] was used exclusively to denote perfection and excellence and the meaning of *Seal* in terms of time was explicitly negated. And there is nothing that suggests so. Secondly, this interpretation could be accepted only if it was established from other places in the *Mathnawī* or from the life circumstances of Mawlānā ﷺ that he did not believe in the Finality of Prophethood. Conversely, other passages in the *Mathnawī* affirm the Finality of Prophethood in terms of time as well. Therefore, it is in this context that the following verse from the *Mathnawī* becomes relevant, explicitly providing proof of his belief in the Finality of Prophethood:

بو که بخیزد ز لب ختم گرا

تا ز راه خاتم پیغمبران

*That perhaps, by (his following) the Way of the Seal of the prophets,
the heavy seal may be lifted from his lips.*

Thirdly, the need for a second prophet arises when the first one's Shari'ah becomes obsolete. But Mawlānā's belief is that this Shari'ah will never die. So, how can one say that Mawlānā accepted the possibility of another prophet being raised? He said:

گر بمیری تو نمیرد این سبق

مصطفی وعده کرد الطاف حق

*The loving kindnesses of God made a promise to Muṣṭafā, saying: If you die
(yet) this Lesson (the Qur'ān) will not die*

The context itself testifies that the speaker firmly believes that Prophet Muḥammad ﷺ is the Seal of the Prophets in terms of time and then he goes on that though he is the Last Prophet, in his Finality, there is a crucial point, that he ﷺ is the Seal in every aspect. He ﷺ is the Seal with respect to all dimensions of perfection, lofty status, and closeness to Allah ﷻ. See how a poet argues for his proximity to Allah ﷻ drawing upon his Finality of Prophethood in a poetic manner:

هر چند که آخر بظهور آمده

اول ز همه به شکل نور آمده

دیر آمده راه دور آمده

اے ختم رسل قرب تو معلوم شد

*Before all, you came into existence in the form of light, though ultimately you
appeared in manifestation late,*

*O Seal of the Messengers, your closeness (to Allah) is evident for me, you came
late and came a long way*

Mawlānā Rūmī ﷻ has expressed the excellence of Prophet Muḥammad ﷺ with such vigour and passion that the essence of his Finality is

understood. If the negation of this concept were ever intended here, it would not be a statement of superiority, but rather a matter of theological discussion. This is what I understand, and Allah knows best.

Mawlānā Baḥr al-‘Ulūm ؒ has elaborated on this point extensively, he states:

از بودنِ جودِ منحصر در و صلی الله علیه و سلم لازم آید که هر که باشد در فرمانِ او صلی الله علیه و سلم و مابعدِ او صلی الله علیه و سلم تبعِ شرعِ او باشد و نیست ممکن که به شرعِ دیگر باشد. این منطوقِ این حدیث است: لو کان موسیٰ بن عمران حیاً لما وسعه إلا اتباعی.

“.....from here it is evident that everyone whosoever he might be must follow him and must follow his Sharī‘ah after him, and it is impossible for anyone else to have another explanation. This is the meaning of this saying: ‘If Mūsā ؑ, the son of ‘Imrān, were alive, he would undoubtedly follow me’.”

Even Shaikh Walī Muḥammad, who wrote a commentary on *Mathnawī* got it wrong and interpreted this statement as an indication towards the continuation of prophethood. And to support this, he cited the statement of Al-Shaykh al-Akbar (Ibn ‘Arabī ؒ) that “general prophethood has not ended.”

Mawlānā Baḥr al-‘Ulūm ؒ has strongly refuted this idea and has interpreted the statement of Al-Shaykh al-Akbar ؒ as a particular term used by him to denote the Divinely-inspired individuals of the Ummah such as Ḥaḍrat Abū Bakr and ‘Umar ؓ. So will be ‘Isā ؑ when he comes in the last days and Ḥaḍrat Imām Muḥammad al-Mahdī ؑ will also attain the same status, and there is no implication of prophethood with a new law [*tashrī‘i nubuwwah*] in this. The purpose has been established that Mawlānā Rūmī ؒ, like other perfect Sufis, considers Prophet Muḥammad ؐ as the Seal of Prophets in every aspect, whether it is prophethood with a new law or without it. He continues to praise the

Noble Messenger ﷺ, prays for him, and extols his spiritual offspring, which has spread in the East and the West:

(۱۲) صد ہزاراں آفرین بر جان او ہر قدم و دور فرزند ان او

- l. *A hundred thousand blessings on his spirit and on the advent and cycle of his sons!*

Explanation: The reference here is not particularly to his biological offspring but rather to his spiritual offspring such as the Imāms, Shaykhs, scholars, virtuous individuals, saints, and righteous rulers of his Ummah as Mawlānā ﷺ will himself clarify it in the coming verses. The biological offspring, however, may also be included. Their “arrivals” and “visits” are especially mentioned because that is how people get blessed when they come, visit, and stay.

(۱۳) آل خلیفہ زادگان مقبلش زادہ انداز عنصر جان و دلش

- m. *Those fortunate caliph-born sons of his are born of the substance of his soul and heart.*

Those lucky princes benefit from his spiritual essence.

(۱۴) گرز بغداد و ہرے یا از ریے اند بے مزاج آب و گل نسل دے اند

- n. *Whether they be of Baghdad or Herat or Rayy, they are his progeny without admixture of water and earth.*

Vocabulary: Heray is another name for Herat, which is a famous city in Khorasan, and for centuries it had been the capital of this region. Rayy/Ray/Rey is a city in Persian Iraq. ‘Rāzī’ is attributed to it.

Explanation: They may not be his biological offspring sharing the same elements of water and dust and all, but they are his spiritual offspring. Further, there are three exemplary instances provided:

(۱۵) شاخ گل ہر جا کہ روید ہم گل است ختم مل ہر جا کہ جوشہ ہم مل است

o. *Wherever the rose-bough blossoms, it is still the (same) rose; wherever the wine-jar bubbles, it is still the (same) wine.*

Explanation: First example: Wherever a branch of a flower grows, only flowers bloom on it. Second example: Wherever a wine goblet rises with bubbles, there is only wine inside it.

(۱۶) گرز مغرب برزند خورشید سر عین خورشید است نے چیزے دگر

p. *If the sun uplift its head (rise) from the west, it is the same sun, not anything else.*

Explanation: Third example: Even if the sun rises from the West (as it will during the End Times), it is still the same sun, nothing else. The place of the rose branch is the garden, and the place of the wine goblet is the tavern, and the rising place of the sun is the East. However, their existence being manifest in a place other than their own does not make any difference to their essence. Similarly, the appearance of his spiritual offspring may be from any country and nation, but when their spiritual connection is with you, then they are indeed your offspring.⁷⁸

Mawlānā Qāḍī Sajjād Ḥusayn Mērathī ؒ explains these verses as follows:

(۱) *“Today, we will seal their mouths....”*

It is in the Qur’ān: **Today, we will seal their mouths....**⁷⁹ Mawlānā ؒ says: It means they are not capable of digesting secrets.

(2) *“That perhaps, by (his following) the Way of the Seal....”*

If these incapable people adopt the way of the Noble Messenger ﷺ, it is possible that they may develop the capacity, and the seal that is on their mouths may be removed due to the blessings of the Noble Messenger ﷺ.

⁷⁸ Miftāḥ al-‘Ulūm Sharḥ Mathnawī Mawlānā Rūm pp. 53 to 59, published by Shaikh Ghulam Ali and Sons, Lahore

⁷⁹ Qur’ān 36:65

(3) *“Unlocked locks”*

It is mentioned in the Qur’ān that: **We have indeed granted you a clear triumph⁸⁰** which does not only mean the conquest of Makkah but also refers to the opening of locks.

(4) *“He is the intercessor in this world and in yonder world ...”*

The Prophet ﷺ is the intercessor in both worlds. Through him, access to the secrets of the religion has been granted in this world, and access to Paradise will be granted in the Hereafter.

(5) *“This world says.....”*

As if this world is beseeching him to show them the right path, and the Hereafter will plead him to help them see their Lord.

(6) *“It was his custom with respect to this world...”*

It was the prayer of the Noble Messenger ﷺ to Allah ﷻ to guide his people who were ignorant.

(7) *“By his breath...”*

Both prayers of the Noble Messenger ﷺ are accepted.

(8) *“He has become the Seal (of the Prophets) for this reason...”*

The Prophet ﷺ is called the Seal of the Prophets not only because there would be no prophet after him, but also because in terms of spiritual grace, there was and will be no one like him. It means he is the Seal of the Prophets not only in terms of time, that is, the last one to come but he is also the Seal in all dimensions of perfection.

(9) *“When a master surpasses...”*

When a master achieves utmost perfection in a craft, it is said that craftsmanship has ended with him.

(10) *“In the opening of seals you....”*

⁸⁰ Qur’ān 48:1

The Noble Messenger ﷺ attained such a degree of excellence that he was called the *Seal*, indicating his exceptional competence in opening the locks.

(11) *“The purport (is this, that) the indications...”*

There are indications in the words of the Noble Messenger ﷺ which signify the opening of seals.

(12) *“A hundred thousand blessings on his spirit and”*

It refers to his spiritual offspring

(13-14) *“Those fortunate caliph-born sons of his...”*

They are born of his substance and no matter what region they belong to, they are his spiritual progeny.

(15) *“Wherever the rose-bough blossoms...”*

Wherever a plant is planted, it remains a part of the same tree. Similarly, regardless of where the wine is contained, it remains wine. Therefore, the influence of the father is evident in the children.

(16) *“If the sun uplifts its head...”*

Wherever the sun rises from, it remains the same sun.⁸¹

From these references, the Qadiyani concoction on Mawlānā Rūmī رحمه الله becomes manifest and it is known that despite the above mentioned facts, the argument of the Qadiyanis on the continuance of prophethood is similar to the one who seeks [false] substantiation for skipping *ṣalāh* through (the Qur’anic verse): *“la taqrabū al-ṣalāt...”*⁸²

⁸¹ Translation of *Mathnawī* vol. 4, pp. 29-30, published by Al-Faisal Publishers, Lahore

⁸² Qur’ān 4:43

❁ Shaykh Mullā ‘Alī al-Qārī ❁ and Khatm

al-Nubuwwah ❁

The Qadiyani Deception

“Mullā ‘Alī al-Qārī ❁ states on page 100 of his *Kitāb al-Mawḍū‘āt*, while discussing the strengths and weaknesses of the Ḥadīth:

لَوْ عَاشَ إِبْرَاهِيمُ لَكَانَ نَبِيًّا

“If Ibrāhīm had lived, he would have been a prophet:”

قُلْتُ وَمَعَ هَذَا لَوْ عَاشَ إِبْرَاهِيمُ وَصَارَ نَبِيًّا وَكَذَا لَوْ صَارَ عُمَرُ نَبِيًّا لَكَانَا مِنْ أَتْبَاعِهِ
ﷺ كَعِيسَى وَالْخَضِرِ وَالْيَاسِ ﷺ فَلَا يُنَاقِضُ قَوْلَهُ تَعَالَى ﴿وَحَاتِمَ النَّبِيِّينَ﴾ إِذِ
الْمَعْنَى أَنَّهُ لَا يَأْتِي نَبِيٌّ بَعْدَهُ يَنْسَخُ مِلَّتَهُ وَلَمْ يَكُنْ مِنْ أُمَّتِهِ وَيُقَوِّيه حَدِيثُ لَوْ كَانَ
مُوسَى حَيًّا لِمَا وَسَّعَهُ إِلَّا أَتْبَاعِي.

And yet, even if Ibrāhīm ❁ had lived and become a prophet, and even if ‘Umar ❁ had become a prophet, they would both certainly have been followers of Muḥammad ﷺ just as ‘Isā, Al-Khiḍr, and Ilyās ❁ are. This would not contradict the saying of Allah ﷻ [and the Seal of the Prophets] since the meaning is that no prophet would come after him to abrogate his dispensation and not belong to his community. This

meaning is substantiated by the Ḥadīth: ‘If Mūsā ؑ were alive he would have no choice but to follow me.’”

Before we elucidate further the research of Mullā ‘Alī al-Qārī ؑ (d. 1014 AH/1606 CE) on this issue, the readers should note that Mirzāiyyah have omitted the phrase: “Just as ‘Īsā, Al-Khiḍr, and Ilyās ؑ are.” while presenting the above reference. These chaps are guileful, they are very well aware of the fact that they are at a severe disadvantage in narrating this fragment, because the examples of ‘Īsā, Khiḍr and Ilyās ؑ are presented (by Mullā ‘Alī al-Qārī ؑ) based upon them being alive, similarly if the son Ibrāhīm ؑ had lived and become a prophet, if ‘Umar ؑ had likewise become a prophet, both of them would have been among the followers and subjects of the Noble Messenger ﷺ, similar as Ḥaḍrat ‘Īsā, Khiḍr, Ilyās ؑ are alive and their prophethood now is in the form of being the followers of the Holy Prophet ﷺ. But the Qadiyanis don’t believe them to be alive but dead, so half of the presented reference was refuting them while they had to receive support from the rest. Hence, in this scenario, they conveniently shelved this phrase in order to prove their [deceptive] substantiation.

Now coming to its true meaning, which is the explanation of the essence of “Khātām al-Nabiyyīn” by Mullā ‘Alī al-Qārī ؑ that there shall now appear no prophet autonomous from this Ummah after our Noble Prophet ﷺ, to abrogate his faith [millat], this is also reasoned in the context of the descent [nuzūl] of Ḥaḍrat ‘Īsā ؑ. Regarding the Qadiyani claim that this statement implies the possibility of a subordinate prophet coming after him, and thus proving the continuation of non-independent prophethood. Rather than addressing this by ourselves, we would like to present a few references from the author’s own writings and works in clarification of his statement.

Three References of Mullā ‘Alī al-Qārī ﷺ on Termination of Prophethood

(1) أَنَّهُ خَتَمَهُمْ أَيَّ جَاءَ آخِرُهُمْ فَلَا نَبِيَّ بَعْدَهُ أَيَّ لَا يُتَنَبَّأُ أَحَدٌ بَعْدَهُ فَلَا يُنَافِي نُزُولَ عِيسَى عَلَيْهِ السَّلَامُ مُتَابِعًا لِشَرِيعَتِهِ مُسْتَمِدًّا مِنَ الْقُرْآنِ وَالسُّنَّةِ، (جمع الوسائل في شرح الشمائل، ج ١، ص ٣٣)

*“He sealed (the chain of) them, i.e. he came last among them, so there will be no prophet after him, that is, no one will receive prophethood after him. This does not contradict the descent of ‘Īsā ﷺ, who will follow his Sharī‘ah deriving from the Qur’ān and Sunnah.”*⁸³

Mullā ‘Alī al-Qārī ﷺ here makes it plainly clear that it is impossible for any individual to acquire prophethood after our Noble Prophet ﷺ. As for ‘Īsā ﷺ, he is already a previous recipient of prophethood, but he will act upon the law of Muṣṭafā ﷺ instead of his own upon his descent. How can this quote be said to advocate for the continuation of prophethood? Be it *ẓillī* or *asli*?

2. Mullāh ‘Alī al-Qārī ﷺ, while explaining the blessed names of the Noble Messenger ﷺ, writes in his work *Mirqāt al-Mafātīḥ Sharḥ Mishkāṭ al-Maṣābiḥ*:

وَالْمُقَفِّي بِكَسْرِ الْفَاءِ الْمُشَدَّدَةِ فِي جَمِيعِ الْأُصُولِ الْمُصَحَّحَةِ أَيَّ الْمُتَّبَعِ مِنْ قَفَا أَثَرِهِ إِذَا تَبِعَهُ يَعْنِي أَنَّهُ آخِرُ الْأَنْبِيَاءِ الْآتِي عَلَى أَثَرِهِمْ، لَا نَبِيَّ بَعْدَهُ، (مرقاة المفاتيح شرح مشكاة المصابيح، ج ١١، ص ١٧)

“And the (term) al-Muqaffī [meaning: the last in succession] is (pronounced) with a ‘kasrah’ and ‘shaddah’ on the (letter) ‘fā’ according to all authentic sources, meaning the one who is followed by the rest, derived from (the root) ‘qafā atharahū’ meaning ‘x’ followed ‘y’,

⁸³ Jami‘ al-Wasā’il fī Sharḥ al-Shamā’il vol. 1, p. 33

indicating that he ﷺ is the last of the prophets who came after all of them and there will be no prophet after him.”⁸⁴

O Mirzāiyyah! This is the same Mullā ‘Alī al-Qārī ﷺ, whom your reliable books recognize as the *mujaddid* [reviver] of the tenth century, if in doubt refer again to pages 118, 119 and 120 of the book *‘Asal-e Muṣaffā*. Behold how clearly this reviver of the 10th century resolves the issue of Khatm al-Nubuwwah and dismantles every single of your fictional interpretations. He does not stop at this but proceeds to provide further clarification. This great scholar who revived the religion in the tenth century further confirms that the Revelation [*waḥy*] has completely ended with our Noble Messenger ﷺ whereas Mirzāiyyah claims of *waḥy* profusely raining over him for 23 years. Look at this verdict of Mullā ‘Alī al-Qārī ﷺ, while explaining the Ḥadīth: “Nothing has remained from *nubuwwah*, except glad-tidings (good dreams)”, he writes quoting Imām al-Suyūṭī ﷺ:

(3) قَالَ السُّيُوطِيُّ: أَيُّ: الْوَحْيِ مُنْقَطِعٌ بِمَوْتِي، وَلَا يَبْقَى مَا يُعْلَمُ مِنْهُ مَا سَيَكُونُ إِلَّا الرُّؤْيَا، (مرقاة المفاتيح شرح مشكاة المصابيح، ج ٩، ص ٢٣)

*“Al-Suyūṭī ﷺ said: Meaning, Revelation ends with my death, and there remains nothing by which what will happen can be known except for dreams.”*⁸⁵

Now what is further ironic is that the Mirzāiyyah accept Imām al-Suyūṭī ﷺ as the reviver of the ninth century⁸⁶ and Mullā ‘Alī al-Qārī ﷺ as the reviver of the tenth century. When two revivers explain a matter [*mas’alah*], there remains no scope for error. Hence, these two revivalists are in agreement of Divine Revelation having ended with the demise of the Noble Prophet ﷺ, and if it is accepted that they had also endorsed

⁸⁴ *Mirqāt al-Mafātīḥ Sharḥ Mishkāt al-Maṣābiḥ* vol. 11, p. 17

⁸⁵ *Ibid.*, vol. 9, p. 23

⁸⁶ See: *‘Asal-e Muṣaffā* pages 124-125

continuation of non-legislative prophethood, then how would that prophethood function in the absence of Divine Revelation?

Fatwā of Disbelief [*kufr*] on the Claimant of Prophethood

If there still persists any doubt, then behold the verdict of the reviver of the tenth century or in other words, have a look at his declaration of innocence from the Qadiyani accusations in plain words:

ودعوى النبوة بعد نبينا صلى الله عليه وسلم كفر بالإجماع. (شرح الفقه الاكبر
لعلى قاري، طبع مجتبائي پريس، دہلی)

*“To claim prophethood (for one-self) after our prophet ﷺ is a clear act of disbelief [*kufr*] by consensus [*ijmāʿ*].”*⁸⁷

Mirzā Qādiyānī’s Claim to Prophethood and Messengership

Thereafter, have a look at just three shocking claims of Mirzā about himself:

1. *“That is, Muḥammad, keeping this connection in mind and existing through it, and being called by the name Muḥammad and Aḥmad, I am both a messenger and a prophet.”*⁸⁸
2. *“God is the One Who sent His messenger, this humble one, with guidance of the true religion and reform of morals.”*⁸⁹
3. *“Thus, God repeatedly called me ‘prophet of god’ and ‘messenger.’ However, regarding spiritual manifestation, it is not my soul that is involved; rather, it is Muḥammad ﷺ. In this context, I have been named Muḥammad and Aḥmad. Therefore, prophethood and*

⁸⁷ Sharḥ al-Fiqh al-Akbar of Mullāh ‘Alī al-Qārī, Mujtaba’i Press Delhi

⁸⁸ Ayk Ghalaṭī kā Izālah p. 7. Rūḥānī Khazā’in vol. 17 p. 426. Ḥaqīqat al-Nubuwwat p. 265

⁸⁹ Al-Arba’in vol. 3, p. 36

*messengership have not been given to anyone else. What belongs to Muḥammad remains with Muḥammad.”*⁹⁰

There is probably no need for further discussion on Mullā ‘Alī al-Qārī’s verdict and the claim of Mirzā. Muslims, with some deliberation, can ascertain the truth for themselves.

Additional Notes

The Context of the Ḥadīth: “Had Ibrāhīm lived...”

Before discussing the Ḥadīth: “*Had Ibrāhīm ﷺ lived, he would have been a prophet,*” we will present below an excerpt from Mawlānā Badr ‘Ālam Mērathī رحمه الله، which will help the readers in better comprehension of the Ḥadīth under discussion:

When the Qadiyani ideology permits the arrival of prophets even after the Last of the Prophets ﷺ, the concept of Khatm al-Nubuwwah becomes as meaningless as the claims of monotheism [*tawḥīd*] made by the Christians and Arya Samajis. Just as the acceptance of the Trinity or considering matter and spirit as eternal makes the claim of monotheism nominal, accepting the arrival of prophets while claiming the Finality of Prophethood serves only to mislead Muslims.

A quick examination of the Qur’ān reveals that the phrase “Khātam al-Nabiyyīn” [Seal of the Prophets] concerning the Noble Prophet ﷺ is as significant and worthy of belief as the title “Rasūl-Allāh” [Messenger of Allah]. That is why these two concepts are united in one verse: **“But he is the Messenger of Allah and the Seal of the Prophets.”**⁹¹, indicating that he is both the Rasūl-Allāh and the Khātam al-Nabiyyīn.

Further reflection reveals that the term “Khātam al-Nabiyyīn” carries even more weight for certain reasons. The Qur’ān emphasises that although the Prophet ﷺ is not the biological father of any man among

⁹⁰ Ayk Ghalaṭī kā Izālāh p. 12. Rūḥānī Khazā’in vol. 18 p. 216. Ḥaqīqat al-Nubuwwat, p. 269

⁹¹ Qur’ān 33:40

you, he is undoubtedly the Messenger of Allah and the Last of the Prophets.

Scholars understand that previous prophets ﷺ were both biological fathers to some men and messengers of Allah. This implies there is no contradiction between these two roles. Thus, if the Prophet ﷺ had a biological male child, there would be no inherent contradiction.

Therefore, the Qur'ān clarifies that the Prophet ﷺ is not only the Rasūl-Allāh but also the Khātam al-Nabiyyīn. If he had a biological male child, it would have been appropriate for prophethood to continue through his lineage, just as it did in the prophets ﷺ of the Israelite tradition.

By associating the titles “Khātam al-Nabiyyīn” and “Rasūl-Allāh” in one verse, the Qur'ān makes it clear that the Noble Prophet ﷺ is both the Messenger of Allah and the Last of the Prophets. This coherence of denying male offspring (who reach adulthood) and affirming prophethood in this way led the Blessed Companions رضي الله عنهم to state, as recorded in *Ṣaḥīḥ al-Bukhārī*, that the Prophet's ﷺ sons did not survive because he was the Khātam al-Nabiyyīn.

Had there been a prophet destined to come after him, his son Ibrāhīm عليه السلام would have surely survived and become a prophet. However, destiny had a clear stand. Therefore, just as the Finality of Prophethood was predetermined, so was the end of his male lineage.

It was declared that the Noble Prophet ﷺ was not just Rasūl-Allāh like the previous prophets ﷺ; rather, he was meant to conclude the chain of prophethood. Previous prophets ﷺ, who were solely messengers of Allah, could have male offspring. However, if Prophet Muḥammad ﷺ had a biological son who reached maturity, it would have been more appropriate for him to receive prophethood. It would have been incongruous for prophethood to continue in the descendants of the prophets among the Israelites while a male descendant of the best of all

messengers reaches maturity and does not receive prophethood among the Ismailites.

This is why earlier prophets ﷺ prayed for the continuation of prophethood in their descendants, and Allah ﷻ granted them glad tidings of this. However, in the case of Prophet Muḥammad ﷺ, who was described as “concerned for you” in the Qur’ān, he did not pray for a prophet in his Ummah, nor did Allah ﷻ grant any promise of the arrival of prophets in his lineage.

The reason for this is that other prophets ﷺ were only messengers of Allah, whereas Prophet Muḥammad ﷺ was both the Rasūl-Allāh and the Khātam al-Nabiyyīn. Thus, being the Last Prophet, he could not pray for prophethood for his Ummah or descendants, nor would it have been appropriate for his male descendants to reach maturity and for him to be their father.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ (سورة الأحزاب ٤٠: ٣٣)

“Muḥammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and Last of the Prophets.”⁹²

عَنْ عَامِرِ الشَّعْبِيِّ، فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ : (مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ) قَالَ مَا كَانَ لِيَعِيشَ لَهُ فِيكُمْ وَلَدٌ ذَكَرَ (جامع الترمذي، ج 2، ص 56، باب التفسير)

“From Al-Sha’bī regarding the saying of Allah ﷻ: ‘Muḥammad is not the father of any one of your men’, he said: ‘No male children of his would live among them’.”⁹³

⁹² Sūrah al-Aḥzāb 33:40

⁹³ Jāmi’ al-Tirmidhī vol. 2, p. 56, Chapter on Tafsīr

Two points become apparent from our explanation. First: The Blessed Companions ﷺ also understood the same meaning of Khātām al-Nabiyyīn that there will now appear no prophet, for this reason they had alluded to this fact upon the demise of Ibrāhīm عليه السلام. Second: It is also known that in the view of the Blessed Companions ﷺ, had prophethood continued, the most deserving of it was Ibrāhīm عليه السلام, the son of the Noble Messenger ﷺ, the same is mentioned in the Ḥadīth in these words: *“Had Ibrāhīm lived, he would have been a righteous person and a prophet.”*⁹⁴

This is because when prophethood continued in the progeny of the prophets ﷺ in the Israelites, it would have been incongruous that his son does not receive prophethood, or it occurs but in a distant descendant, and it would be even more inappropriate for it to skip the progeny of Muḥammad ﷺ only to enter, for example, the family of the Mirzāiyyah. It seems necessary to further clarify at this point that the term “Khatm al-Nubuwwah” does not imply that the existence of the Noble Messenger ﷺ has halted the arrival of other messengers, rather it implies that all those who were destined to be prophets in the Eternal Knowledge have arrived in succession. Since this world is decreed to end one day, therefore the Messenger who was reserved for the very end was sent in this Final Era, so that his arrival, just as it marks the end of the enumeration of prophets, also serves as a definitive proof of the approaching of the Resurrection, the same is meant [from the Ḥadīth]:

أَنَا وَالسَّاعَةَ كَهَاتَيْنِ

“I and the Hour (is at hand) as these two (fingers).”

Although it is known that the Day of Judgment has not occurred yet, but since his mission was very close to the Day of Resurrection in comparison to the age of the world, hence this was elaborated with an example of two fingers.⁹⁵

⁹⁴ Kanz al-‘Ummāl vol. 1, p. 469, Ḥadīth no. 40223

⁹⁵ Misk al-Khitām by Mawlānā Badr ‘Ālam Mērāthī, quoted from Iḥtisāb Qādiyāniyyat vol. 4, pp. 646-648

An Analysis of the text from *Kitāb al-Mawḍūʿāt*

To elucidate further the passage of Mullā ‘Alī al-Qārī رَحِمَهُ اللهُ in *Kitāb al-Mawḍūʿāt*, we will divide it into four parts:

Part - 1:

قَالَ النَّوَوِيُّ فِي تَهْذِيبِهِ هَذَا الْحَدِيثُ بَاطِلٌ وَجَسَارَةٌ عَلَى الْكَلَامِ بِالْمُعْيَبَاتِ وَمُجَازَفَةٌ وَهُجُومٌ عَلَى عَظِيمٍ. وَقَالَ ابْنُ عَبْدِ الْبَرِّ فِي تَمْهِيدِهِ لَا أَدْرِي مَا هَذَا فَقَدْ وَلَدَ نُوحٌ ﷺ غَيْرَ نَبِيٍّ وَلَوْ لَمْ يَلِدِ النَّبِيُّ إِلَّا نَبِيًّا لَكَانَ كُلُّ أَحَدٍ نَبِيًّا لِأَنَّهُمْ مِنْ وَلَدِ نُوحٍ ﷺ انْتَهَى. وَغَرَابَتُهُ لَا تَخْفَى إِذْ لَمْ يَكُنْ يَلْزَمُ إِلَّا كَوْنُ أَوْلَادِهِ الصُّلْبِيَّةِ أَنْبِيَاءَ لَا مُطْلَقَ ذُرِّيَّتِهِ مَعَ أَنَّ الْكَلَامَ فِي الْخُصُوصِ الْجُزْئِيَّةِ لَا فِي الْمُطْلَقَةِ الْكُلِّيَّةِ إِذْ لَا يَلْزَمُ مِنْ كَوْنِ إِبْرَاهِيمَ وَلَدِ نَبِيٍّ ﷺ نَبِيًّا أَنْ يَكُونَ وَلَدُ كُلِّ نَبِيٍّ نَبِيًّا وَإِذَا أَخْبَرَ الصَّادِقُ وَثَبَتَ عَنْهُ النُّقْلُ الْمَوْافِقُ فَلَا كَلَامَ فِيهِ مِمَّا يُنَافِيهِ

“Al-Nawāwī said in *Tahdhīb*: ‘This report is a falsehood and foolhardy talk of unknown matters as well as brashness and utter presumption.’ Ibn ‘Abd al-Barr said in *Al-Tamhīd*: ‘I have no idea what this [report] means. Nūḥ ﷺ gave birth to other than prophets, and if a prophet were to give birth only to prophets then each and everyone would be a prophet because they all descend from Nūḥ ﷺ!’ Al-‘Asqalānī said as cited in al-Sakhāwī’s *Al-Maqāṣid*: ‘Of course, this comment is strange since only the direct offspring of [Nūḥ ﷺ] should necessarily be prophets and not all his descendants, let alone the fact that the discussion is about a particular, isolated case and not absolute generalities. For the proposition that Ibrāhīm, the son of our Prophet ﷺ was a prophet does not necessitate that the son of every prophet should also be a prophet. When the Truthful One himself tells something and its transmission is firmly established to that effect, then there is no discussion about it or issue with it.’”

Part - 2:

وَقَدْ أَخْرَجَ ابْنُ مَاجَهَ وَغَيْرُهُ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ قَالَ لَمَّا مَاتَ إِبْرَاهِيمُ ابْنُ النَّبِيِّ ﷺ صَلَّى عَلَيْهِ وَقَالَ إِنَّ لَهُ مُرْضِعًا فِي الْجَنَّةِ وَلَوْ عَاشَ لَكَانَ صَدِيقًا نَبِيًّا وَلَوْ عَاشَ لَأَعْتَقْتُ أَخْوَالَهُ مِنَ الْقَبْطِ وَمَا اسْتَرْقَ قَبْطِي إِلَّا أَنْ فِي سَنَدِهِ أَبَا شَيْبَةَ إِبْرَاهِيمَ بَنَ عُثْمَانَ الْوَاسِطِيَّ وَهُوَ ضَعِيفٌ لَكِنَّ لَهُ طُرُقَ ثَلَاثَةٍ يَقْوَى بَعْضُهَا بِبَعْضٍ وَيُشِيرُ إِلَيْهِ قَوْلُهُ تَعَالَى ﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾ فَإِنَّهُ يَوْمِيءَ إِلَيْهِ بِأَنَّهُ لَمْ يَعِشْ لَهُ وَلَدٌ يَصِلُ إِلَى مَبْلَغِ الرِّجَالِ فَإِنَّ وَلَدَهُ مِنْ صُلْبِهِ يَقْتَضِي أَنْ يَكُونَ لَبِّ قَلْبِهِ كَمَا يُقَالُ الْوَلَدُ سِرُّ أَبِيهِ وَلَوْ عَاشَ وَبَلَغَ أَرْبَعِينَ وَصَارَ نَبِيًّا لَرِمَ أَنْ لَا يَكُونَ نَبِيَّنَا خَاتَمَ النَّبِيِّينَ.

“Indeed, Ibn Mājah and others narrated from Ibn ‘Abbās that when Ibrāhīm the son of the Prophet ﷺ died, the latter said: ‘Truly, he has a wetnurse in Paradise. Had he lived he would have been a veracious prophet. Had he lived I would have freed all his uncles, the Copts, and no Copt would have been a slave!’ Its chain contains Abū Shaybah Ibrāhīm ibn ‘Uthmān al-Wāsiṭī who is a weak narrator but it has three other routes that strengthen each other and the saying of Allah Most High alludes to this, saying, ‘Muḥammad is not the father of any of your men.’”⁹⁶ This verse alludes to the fact that the Prophet had no son that lived to be a man. For the son of his loins should be exactly after his heart just as it is said that the son is his father’s secret. Had that son lived to reach forty years of age and become a prophet it would have presupposed that our Prophet was not the Seal of Prophets!”

Part - 3:

⁹⁶ Qur’ān 33:40

وَأَمَّا قَوْلُ ابْنِ حَجَرٍ الْمَكِّيِّ وَتَأْوِيلُهُ أَنَّ الْقَضِيَّةَ الشَّرْطِيَّةَ لَا تَسْتَلْزِمُ وَقُوعَ الْمُقَدَّمِ وَأَنَّ
 إِنكَارَ النَّوَوِيِّ كَابْنَ عَبْدِ الْبَرِّ لِذَلِكَ فَلِعَدَمِ ظُهُورِ هَذَا التَّأْوِيلِ وَهُوَ ظَاهِرٌ فَبَعِيدٌ جِدًّا أَنْ
 لَا يُفْهَمَ الْإِمَامَانِ الْجَلِيلَانِ مِثْلَ هَذِهِ الْمُقَدَّمَةِ وَإِنَّمَا الْكَلَامُ عَلَى فَرْضِ وَقُوعِ الْمُقَدَّمِ
 فَافْهَمُوا وَاللَّهُ سُبْحَانَهُ أَعْلَمُ

“As for the saying of Ibn Hajar al-Makki: ‘Its interpretation is that the conditional proposition does not presuppose precedent and that Al-Nawāwī and Ibn ‘Abd al-Barr denied this [report] because such an interpretation apparently was not clear enough to them’, it is extremely far-fetched because it is too improbable that those two such major Imāms both failed to understand such a premise. Rather, the discussion revolves around the necessity of precedent. Let the reader understand this well, and Allah ﷻ knows best.”

Part - 4:

ثُمَّ يَقْرُبُ مِنْ هَذَا الْحَدِيثِ فِي الْمَعْنَى حَدِيثُ. لَوْ كَانَ بَعْدِي نَبِيٌّ لَكَانَ عُمَرُ بْنُ
 الْخَطَّابِ وَقَدْ رَوَاهُ أَحْمَدُ وَالْحَاكِمُ عَنْ عُقْبَةَ بْنِ عَامِرٍ بِهِ مَرْفُوعًا. قُلْتُ وَمَعَ هَذَا لَوْ
 عَاشَ إِبْرَاهِيمُ وَصَارَ نَبِيًّا وَكَذَا لَوْ صَارَ عُمَرُ نَبِيًّا لَكَانَا مِنْ أَتْبَاعِهِ ﷺ كَعِيسَى
 وَالْحَضِرِ وَالْيَاسِ عَلَيْهِ السَّلَامُ فَلَا يُنَاقِضُ قَوْلُهُ تَعَالَى ﴿وَحَاتَمَ النَّبِيِّينَ﴾ إِذِ الْمَعْنَى أَنَّهُ لَا يَأْتِي
 نَبِيٌّ بَعْدَهُ يَنْسَخُ مِلَّتَهُ وَلَمْ يَكُنْ مِنْ أُمَّتِهِ وَيَقْوِيهِ حَدِيثُ لَوْ كَانَ مُوسَى حَيًّا لِمَا وَسِعَهُ
 إِلَّا أَتْبَاعِي. (الموضوعات الكبير، ص ٥٨-٥٩، مطبع مجتبائي)

“Near that Ḥadīth in meaning is the Ḥadīth: ‘If there had been a prophet after me it would have been ‘Umar ibn al-Khaṭṭab.’ Aḥmad and al-Ḥākim narrated it from ‘Uqbah ibn ‘Amir from the Prophet. And yet, even if Ibrāhīm had lived and become a prophet, and even if ‘Umar had become a prophet, they would both certainly have been followers of Muḥammad just as ‘Īsā, Al-Khiḍr, and Ilyās ﷺ are, upon them peace.

This would not contradict the saying of Allah Most High (and the Seal of the Prophets) since the meaning is that no prophet would come after him to abrogate his dispensation and not belong to his Community. This meaning is substantiated by the Ḥadīth: ‘If Mūsā ﷺ were alive he would have no choice but to follow me.’”⁹⁷

Analysis of the Text

1. In the first part of the above text, Mullā ‘Alī al-Qārī ﷺ has mentioned the criticism of the Ḥadīth scholars, which the Qadiyanis have completely ignored in the demonstration of their dishonesty.

2. In the second part of the text, Mullā ‘Alī al-Qārī ﷺ seems to discuss from the angle of authenticating the Ḥadīth. However, the balance seems to tip in favour of those Ḥadīth scholars who have criticised it.

For example, it is written in the footnotes on page 110 of *Sunan Ibn Mājah*:

قال ابن عبد البر: ما معنى هذا القول لأن أولاد نوح عليه السلام ما كانوا أنبياء؟ قال الشيخ الدهلوي: وهذه جرأة عظيمة.

“Ibn ‘Abd al-Barr said, ‘What does this statement mean, for the children of Nūḥ ﷺ, were not prophets?’ Shaykh al-Dehlawī said, ‘This is a great audacity.’”

This narration in *Ibn Mājah* contains Abū Shaybah Ibrāhīm bin ‘Uthmān al-‘Absī al-Qādī, who is adjudged as abandoned or rejected [*matrūk al-ḥadīth*].⁹⁸ He is also graded the same in *Tazkirat al-Mawḍū‘āt*. Shaykh ‘Abd al-Ḥaqq ﷺ states in his *Madārij al-Nubuwwah*, vol. 2, p. 677 that this narration never reaches soundness, it has no credibility. Luminaries like Imām Aḥmad, Abū Dawūd, Yaḥyā bin Ma‘īn ﷺ, etc state that it is

⁹⁷ *Al-Mawḍū‘āt al-Kabīr* pp. 58-59, Mujtaba’i Press

⁹⁸ *Taqrib al-Tahdhīb* p. 25

unreliable. Imām al-Tirmidhī ؓ categorises it as an odd narration [*munkar al-ḥadīth*]. Imām al-Nasāʾī ؓ rules it as rejected.⁹⁹

It is strange that the Qadiyanis endeavour to prove their belief of continuation of prophethood through such a weak narrator and narration. Whereas a sound creed can never even be established through a solitary report [*khabar al-wāḥid*], far from relying on a weak narration.

3. Even in the third part of the text of *Kitāb al-Mawḍūʿāt*, although Mullā ‘Alī al-Qārī ؓ argues to prove the Ḥadīth under discussion as sound. But his praise [*taʿdīl*] is unacceptable in comparison to the criticism [*jarḥ*] of the Ḥadīth scholars.

4. In the fourth part, he states that there are other Ḥadīths which are similar to the Ḥadīth under discussion, for example: “...even if ‘Umar ؓ had become a prophet, they would both certainly have been followers of Muḥammad ؐ...” It is in the same context does Mullā ‘Alī al-Qārī ؓ applies: “Had Ibrāhīm ؓ lived, he would have been a righteous person and a prophet” with the verse “Khātam al-Nabiyyīn” and states at the conclusion of this text that *lā nabīyya ba’dī* denotes that there will not appear any such prophet after the Noble Messenger ﷺ who would abrogate his law while not being a part of his Ummah, this interpretation is further supported by the narration: “If Mūsā ؑ were alive he would have no choice but to follow me.”

A Noteworthy Point

The Qadiyanis present a weak narration from *Sunan Ibn Mājah* related under the chapter: “What was narrated concerning the funeral prayer offered for the son of the Messenger of Allah ﷺ and the report of his death”, while turning a blind eye to the first narration of the same chapter which reads:

⁹⁹ *Tahdhib al-Tahdhib* vol. 1, pp. 144-45

حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ: حَدَّثَنَا إِسْمَاعِيلُ: قُلْتُ لِابْنِ أَبِي أَوْفَى: رَأَيْتَ إِبْرَاهِيمَ ابْنَ النَّبِيِّ ﷺ؟ قَالَ: مَاتَ صَغِيرًا، وَلَوْ قُضِيَ أَنْ يَكُونَ بَعْدَ مُحَمَّدٍ ﷺ نَبِيٌّ عَاشَ ابْنُهُ، وَلَكِنْ لَا نَبِيَّ بَعْدَهُ.

“Narrated by Ibn Numayr, narrated by Muḥammad bin Bishr, narrated by Ismā’īl: I asked Abī Awfā, ‘Did you see Ibrāhīm, the son of the Prophet ﷺ?’ He said, ‘Yes, but he died in his early childhood. Had there been a prophet after Muḥammad ﷺ then his son would have lived, but there is no prophet after him.’”

This Ḥadīth is authentic and recorded by Imām al-Bukhārī رحمه الله in his *Ṣaḥīḥ* under:

بَاب مَنْ سَمَّى بِأَسْمَاءِ الْأَنْبِيَاءِ

“Chapter: Whoever named by the names of the Prophets.”

To snub an authentic narration and adduce a belief from a weak report serves as a shining example of the peculiar Qadiyani theology.

خود بدلتے نہیں قرآن کو بدل دیتے ہیں

They don’t change themselves, but change the Qur’ān

An Excerpt from ‘Aqīdat al-Ummat

Dr. Khālīd Maḥmūd Ṣāḥib رحمه الله writes with regards to the Qadiyani claim on Mullā ‘Alī al-Qārī رحمه الله:

It is perhaps that the Chronological Sealship [*khatm nubuwwat zamānī*] of the Noble Prophet ﷺ necessitates two criterias:

۱. No new prophet will be born, that is to say, no one will receive prophethood after our Noble Messenger ﷺ.

2. If anyone appears from the preceding prophets ﷺ, he will remain submissive to the Sharī'ah of our Noble Messenger ﷺ and his Community [Ummah]. Therefore the coming of Ḥaḍrat 'Īsā ﷺ, in the context of the first criteria, does not contradict [the Ḥadīth]: *lā nabiyya ba'dī*. Mullā 'Alī al-Qārī ﷺ writes:

فَالْمَعْنَى أَنَّهُ لَا يَحْدُثُ بَعْدَهُ نَبِيٌّ لِأَنَّهُ خَاتَمُ النَّبِيِّينَ السَّابِقِينَ (مرقات ج ٥، ص ٥٦٤)

*“So the meaning is that no prophet will come after him because he is the Last among all the Prophets preceding him.”*¹⁰⁰

As for the second point regarding the coming of prophets like Ḥaḍrat 'Īsā and Khidr ﷺ, he writes:

فَلَا يُنَاقِضُ قَوْلُهُ تَعَالَى ﴿وَخَاتَمَ النَّبِيِّينَ﴾ إِذِ الْمَعْنَى أَنَّهُ لَا يَأْتِي نَبِيٌّ بَعْدَهُ يَنْسَخُ مِلَّتَهُ وَلَمْ يَكُنْ مِنْ أُمَّتِهِ وَيُقَوِّيه حَدِيثُ لَوْ كَانَ مُوسَى حَيًّا لِمَا وَسَّعَهُ إِلَّا اتَّبَاعِي.

*“This would not contradict the saying of Allah ﷻ [and the Seal of the Prophets] since the meaning is that no prophet would come after him to abrogate his dispensation and not belong to his Community. This meaning is substantiated by the Ḥadīth: ‘If Mūsā ﷺ were alive he would have no choice but to follow me.’”*¹⁰¹

Mullā 'Alī al-Qārī ﷺ here explains that if Allah ﷻ had made any Companion like Ḥaḍrat 'Umar or Ḥaḍrat 'Alī or Ḥaḍrat Ibrāhīm ﷺ, a prophet, He would then have granted them prophethood before the Noble Messenger, similar to Ḥaḍrat 'Īsā and Khidr ﷺ. In this assumed scenario, it is not necessary that these revered individuals carry the same identities they had, that is, based on the assumption of prophethood, it is not necessary for Ibrāhīm ﷺ to have the same distinction that he be the son of the Noble Messenger ﷺ and then be a prophet preceding him.

¹⁰⁰ Mirqāt vol. 5, p. 564

¹⁰¹ Al-Mawḍū'āt al-Kabīr p. 51

It means taking no account of the fact that he was the son of the Prophet, we assume that if the Almighty were to appoint him or Ḥaḍrat ‘Umar ؓ as prophets, these venerable individuals would certainly been among the prophets preceding him such as Ḥaḍrat ‘Īsā, Ḥaḍrat Khidr, and Ḥaḍrat Ilyās ؑ. And in case of a previous prophet existing after Prophet Muḥammad ﷺ, he would adhere to the Sharī‘ah of the Prophet ﷺ, and such a prophet’s arrival would thus not contradict the implication of *Anā Khātam al-Nabiyyīn*. However, it would be imperative that he remains under his Sharī‘ah and not establish his own Sharī‘ah, like when a governor of one province visits another governor’s province, he will still be a governor but his governance will not be enforced there.

Ḥaḍrat Mullā ‘Alī al-Qārī ؒ, with the idea that the meaning of *lā ya’tī nabiyy ba’dah* should be taken to mean the coming of the preceding prophets, first mentioned the names of Ḥaḍrat ‘Īsā, Ḥaḍrat Khidr and Ḥaḍrat Ilyās ؑ and at the end he mentioned Ḥaḍrat Mūsā ؑ as an emphasis, because all these venerable individuals were prophets before our Noble Messenger ﷺ. From this context, it becomes manifest that the arrival of Ḥaḍrat Masīḥ ؑ is never in conflict with the verse of *Khātam al-Nabiyyīn*, for *Khatm al-Nubuwwah* implies that there will never be any prophet born or granted prophethood after the Noble Messenger ﷺ.

These explanations of Mullā ‘Alī al-Qārī ؒ are in the context of the *nuzūl* of Ḥaḍrat ‘Īsā ؑ, which the Mirzāiyyah unsuccessfully attempt to set their own fabricated meanings. Some considered this second criteria to be in conflict with the verse of *Khātam al-Nabiyyīn* and interpreted that Ḥaḍrat ‘Īsā ؑ will never be a prophet upon his descent. And they never comprehend the fact that being a prophet is one thing and to enforce his ministry in quite another. Thus, if it is accepted that Ḥaḍrat ‘Īsā ؑ will be a prophet upon his return but his ministry will never be

implemented, then this interpretation does not contradict the verse of Khātam al-Nabiyyīn. Therefore Mullā ‘Alī al-Qārī ؒ writes:

أَقُولُ: وَلَا مُنَافَاةَ بَيْنَ أَنْ يَكُونَ نَبِيًّا وَيَكُونَ مُتَابِعًا لِنَبِيِّنَا ﷺ فِي بَيَانِ أَحْكَامِ شَرِيعَتِهِ، وَإِتْقَانِ طَرِيقَتِهِ، وَلَوْ بِالْوَحْيِ إِلَيْهِ كَمَا يُشِيرُ إِلَيْهِ قَوْلُهُ ﷺ: «لَوْ كَانَ مُوسَى حَيًّا لَمَا وَسَعَهُ إِلَّا اتِّبَاعِي» أَي مَعَ وَصْفِ النَّبُوَّةِ وَالرَّسَالَةِ، وَإِلَّا فَمَعَ سَلْبُهُمَا لَا يُفِيدُ زِيَادَةَ الْمَزِيَّةِ، فَالْمَعْنَى أَنَّهُ لَا يَحْدُثُ بَعْدَهُ نَبِيٌّ لِأَنَّهُ خَاتَمُ النَّبِيِّينَ السَّابِقِينَ، (مرقات شرح مشكاة، ج ٥، ص ٥٦٤)

*“The statement that there is no contradiction between him [‘Isā ؑ] being a prophet [after his descent] and following our Prophet Muḥammad ﷺ in elucidating the precepts of his Sacred Law and perfecting his way, even if it is through Revelation to him, as alluded to in his ﷺ words: ‘If Mūsā ؑ were alive, he would have no choice but to follow me.’ That is, with the attributes of prophethood [nubuwwah] and messengership [risālah]. Otherwise, without those attributes, it does not entail any additional merit. The meaning is that no prophet arises after him (Muḥammad ﷺ) because he is the Seal of the Prophets of former times.”*¹⁰²

Mullā ‘Alī al-Qārī ؒ is actually elucidating here that the coming of any preceding prophet as a member of this Ummah never violates the belief in Khatm al-Nubuwwah, which the Mirzāiyyah present it with the distortion that Ḥaḍrat Mullā ‘Alī al-Qārī ؒ - Allah Forbid - does not consider the birth of a non-legislative prophet after our Noble Messenger ﷺ to violate the belief in termination of prophethood [Khatm al-Nubuwwah]. It must be strictly noted that believing in the possibility of a birth of a prophet after our Noble Messenger ﷺ - the

¹⁰² Mirqāt al-Mafātiḥ Sharḥ Mishkāṭ al-Maṣābiḥ vol. 5, p. 564

Seal of the Prophets, even if it be a non law-bearing prophet, constitutes disbelief, heresy and apostasy.¹⁰³

¹⁰³ *Aqidat al-Ummat* pp. 242-45

❦ Imām al-Rabbānī Mujaddid Alf al-Thānī ❦ and Khatm al-Nubuwwah ❦

In the *Khatam al-Nabiyyīn Special Issue of Al-Fazl* dated 27th July 1952, where the Mirzāiyyah have enlisted other religious luminaries whom they allege of endorsing their continuation of prophethood, Imām al-Rabbānī ❦ (d. 1034 AH/1624 CE) is also included in it. The following is the passage of Imām al-Rabbānī ❦ from which they have derived this substantiation:

پس حصول کمالات نبوت مرتابعان را بطریق تبعیت و وراثت بعد از بعثت ختم الرسل علیہ و علی آلہ و علی جمیع الانبیاء و الرسل الصلوات و التحیات منافی خاتمیت او نیست علیہ و علی آلہ الصلوٰۃ و سلام فلا تکلن من الممتزین. (مکتوبات، ج ۱، مکتوب ۲۷۱. بحوالہ الفضل لاہور کالم ۳، ص ۸۱)

“So for the followers to attain the wonders of prophethood [kamālāt nubuwwat] by way of following and inheritance after the coming of the Last Prophet – on him and his followers and all the prophets be peace and salutations - is not in contradiction to his Finality. So be not of those who doubt.”¹⁰⁴

¹⁰⁴ Maktūbāt vol. 1, Letter 271 as quoted in: *Al-Fazl* Lahore p. 81, column 3

Answer 1

First and foremost it must be examined as to how the possibility of the appearance of a subordinate prophet [*ummatī nabiyy*] and the continuation of non-independent prophethood has been inferred from the aforementioned text.

According to Imām al-Rabbānī رحمہ اللہ, the righteous followers who adhere to the faith receive the perfections and virtues of prophethood as a result of their obedience. This does not negate Finality of the Noble Messenger's صلی اللہ علیہ وسلم Prophethood, as these perfections and virtues are just essential components. The attainment of some aspects of a thing does not imply realisation of the entire thing. Just as righteous dreams is counted as an element of prophethood in the Ḥadīth, yet no one opines that the one who is blessed with a righteous dream has received prophethood. Similarly, attaining the wonders of prophethood never implies that one has attained prophethood. Therefore, the acquisition of these virtues is never in conflict or contradiction with the finality or termination of prophethood.

Answer 2

In the same text does Imām al-Rabbānī رحمہ اللہ address the Noble Prophet صلی اللہ علیہ وسلم as “Khātam al-Rusul”, this word shall suffice to clarify the creed of the esteemed Imām رحمہ اللہ. Now we will prove the belief of Imām al-Rabbānī رحمہ اللہ through the collection of his letters [*Maktūbat*] in order to dispel any such doubts in this regard:

1. In Book II, page 44, volume seven, in letter sixty-seven, while listing the beliefs of the Ahl al-Sunnah, he mentions the tenth creed as follows:

و خاتم انبیاء محمد رسول اللہ صلی اللہ علیہ وسلم علی وآلہ الیہم اجمعین۔ و دین او نسخہ او یان سابق ست و کتاب او بہترین کتب ما تقدم ست و شریعت او را نسخہ نخواهد بود بلکه تا قیامت قیامت خواهد ماند و

عیسیٰ علی نبینا وعلیه الصلوٰۃ والسلام کہ نزول خواہد نمود عمل بشریعت او خواہد کرد۔ و بعنوان امت او خواہد بود۔ (مکتوبات، ص ۴۴، مطبوعہ امرتسر، تختی کلاں)

*“The Prophet Muḥammad - may Allah bless him and his entire family - is the Last Messenger of Allah; his religion abolishes all other religions, and his book is the greatest of all books, and his Sharī‘ah will not be repealed; rather, it will remain until the Last Day, and when prophet ‘Īsā - may Allah bless him and our Prophet - will descend, he will act on his Sharī‘ah, and will be a member of his Ummah.”*¹⁰³

2. In Book III, volume eight, creed eight, pages 34 and 35 (published from Amritsar, large format), he clearly elucidates the beliefs, stating that:

اول انبیاء حضرت آدم ست علی نبینا وعلیه وعلیم الصلوٰۃ والتسلیمات والتحیات و آخر ایشان و خاتم نبوت شان حضرت محمد رسول اللہ است۔ بہ جمیع انبیاء ایمان باید آورد علیم الصلوٰۃ والتسلیمات و ہمہ را معصوم و راست گو باید دانست۔ عدم ایمان بیکے ازین بزرگواران مستلزم عدم ایمان است بجمیع ایشان علیم الصلوٰۃ والتسلیمات چہ کلمہ ایشان متفق است و اصول دین ایشان واحد و حضرت عیسیٰ علی نبینا وعلیه الصلوٰۃ والسلام کہ از آسمان نزول خواہد فرمود متابعت شریعت خاتم الرسل خواہد نمود علیہ وعلیه الصلوٰۃ والتسلیمات۔

“The first of the prophets is Ḥaḍrat Ādam, may peace and blessings be upon our Prophet, upon him and upon all of them, and the last of these prophets and the Seal of their prophethood is Ḥaḍrat Muḥammad, the Messenger of Allah. One should believe in all the prophets, peace and blessings be upon them, and should believe that all of them are infallible and truthful. Not believing in any of these holy men necessitates disbelief. All of them, peace and blessings be upon them,

¹⁰³ Ibid., p. 44, published at Amritsar, Large size

share a common message and religious tenets. Ḥaḍrat ‘Īsā, peace be upon our Prophet and upon him, will descend from the sky and will follow the Shari’ah of the Last Messenger, may peace and blessings be upon our Prophet and upon him.”

How aptly these passages sum up the creed of Shaykh Mujaddid Aḥmad Ṣāḥib ؑ. The readers should take note that the Mirzāiyyah have acknowledged Imām al-Rabbānī ؑ as the reviver [mujaddid] of the eleventh century¹⁰⁶ and they are required to accept the quote of the revivers, as stated by Mirzā Qādiyānī in *Shahādat al-Qur’ān*:

“And to say that it is not obligatory to believe in the mujaddids is to deviate from the command of God because He says: ‘And whoever disbelieves after this, they are the transgressors.’”^{107 108}

Mujaddid Alf al-Thānī ؑ emphasises in the previous passages that the Noble Messenger ﷺ is the last of all the prophets and the one to seal their chain. And following his descent, will Ḥaḍrat ‘Īsā ؑ practice according to the law of the Noble Messenger ﷺ. The Mirzāiyyah must now become content [to accept] these beliefs as they are sound and quoted from a recognised revivalist, may Allah grant guidance to everyone.

Additional Notes

Further Quotations of Ḥaḍrat Mujaddid Alf al-Thānī ؑ on Khatm al-Nubuwwah

First up, we will present a few passages of Ḥaḍrat Mujaddid Alf al-Thānī ؑ with regards to the creed of Khatm al-Nubuwwah along with its translation, which is as follows:

¹⁰⁶ See: *‘Asal-e Muṣaffā* pages 118-120

¹⁰⁷ Qur’ān 24:55

¹⁰⁸ *Shahādat al-Qur’ān* p. 40. *Rūḥānī Khazā’in*, vol. 4, p. 344

(۱) چون حضرت عیسیٰ علی نبینا وعلیه الصلوٰۃ والسلام نزول خواهد فرمود متابعت شریعت خاتم الرسل علیهما الصلوٰۃ والسلام خواهد نمود۔ (مکتوبات مجدد الف ثانی مکتوب ۲۰۹، دفتر اول حصہ سوم، ص ۱۰۶)

1. “*Ḥadrat ‘Īsā, peace be upon him, who will descend from the sky and will follow the Shari‘ah of the Last Messenger, may peace and blessings be upon our Prophet and upon him.*”¹⁰⁹

(۲) درین امت که خیر الامم است و پیغمبر ایشان خاتم الرسل علیه وعلی آله الصلوات والتسلیمات علماء را مرتبه انبیاء بنی اسرائیل داده اند۔ (مکتوبات ج ۱، دفتر چهارم ص ۳۳، مکتوب ۲۳۳)

2. “*Among this Ummah, which is the best of all nations and whose Prophet is the Final Messenger - may salutations and peace be upon him and his household - the ‘Ulamā’ [scholars] have been accorded the status of the prophets of Banī Isrā‘īl.*”¹¹⁰

(۳) مقرر است که مقصود از آفرینش خاتم الرسل است علیه وعلیم الصلوات۔ (مکتوبات مجدد الف ثانی مکتوب ۲۹۲، ص ۱۲۸، دفتر اول، حصہ پنجم)

3. “*It is established that the main impetus behind the creation of the universe is the Seal of the Prophets, may peace and blessings be upon him and on all of them.*”¹¹¹

¹⁰⁹ Maktūbāt Mujaddid Alf al-Thani Letter No. 209, Book I, Part III, p. 106

¹¹⁰ Ibid., vol. 1, Book IV, p. 33, Letter No. 234

¹¹¹ Ibid., Letter No. 294, p. 128, Book I, vol. 5

(۴) نبوت عبارت از قرب الهی است که شایبه ظلیت ندارد..... و خاتم این منصب سید البشر است علیه و علی آل الصلوٰۃ والسلام حضرت عیسیٰ علی نبینا وعلیه الصلوٰۃ والتحیة بعد از نزول متابع شریعت خاتم الرسل خواهد بود- (مکتوبات نمبر ۳۰۱، دفتر اول حصہ پنجم ص ۱۴۰)

4. Prophethood [nubuwwah] is about closeness to Allah which does not have even a remote connection to the idea of zill...And the Leader of Mankind [i.e. the Noble Messenger ﷺ] – on him be the peace and salutations – is the Final Seal of this rank. After his descent, ‘Isā will follow the Sharī‘ah of Khātām al-Rusul – on them both be the peace and salutations. ¹¹²

Will the Qadiyanis dare to refute this statement?

(۵) شرکت در نبوت و مساوات بانبیاء علیهم الصلوات والتسلیمات کفر است- (مکتوبات ج ۲، مکتوب ۹۹، دفتر دوم حصہ ہفتم ص ۱۱۸-۱۱۹)

5. “Partnership in prophethood and equality with the prophets – peace and blessings be upon them – is disbelief.” ¹¹³

(۶) لوازم و کمالاتی کہ در نبوت درکار است ہمہ را عمر دارد اما چون منصب نبوت بخاتم الرسل ختم شدہ است علیہ و علی آلہ الصلوٰۃ والسلام بدولت منصب نبوت مشرف نہ گشت- (مکتوبات، دفتر سوم حصہ ہشتم ص ۵۷ مکتوبات نمبر ۲۴)

6. “Ḥaḍrat ‘Umar had all the requisites and excellences necessary for prophethood but he was not honoured with (the good fortune of) prophetic status because this (dignified) rank stood terminated (ipso-facto) on the Seal of the Prophets.” ¹¹⁴

¹¹² Ibid., Letter No. 301, Book I, Part 5, p. 140

¹¹³ Ibid., vol. 2, Letter 99, Book II, Vol. 7, pp. 118-19

¹¹⁴ Ibid., Book III, Vol. 8, p. 57, Letter 88

(٤) اجماع بر افضليت خاتم الرسل است عليه و عليهم الصلوات والتسليمات - (مكتوبات دفتر سوم حصه نهم ص ٣٠، مکتوب ٨٨)

7. “The Ummah has unanimously agreed on the excellence and superiority of the Seal of the Messengers - upon him and them be peace and blessings.”¹⁵

Question to the Qadiyanis

According to Mujaddid Alf al-Thānī ﷺ, following the Prophet ﷺ can lead to attainment of seven degrees, the details of which are contained in *Maktūbāt*, Book II, Part VII, Letter No. 54. In these seven degrees, no mention has been made of *ẓillī* and *burūzī* prophethood. According to Mirzā Qādiyānī, the *ẓillī-burūzī* prophethood which he claims to have received, if it indeed existed then why does not Ḥaḍrat Mujaddid Alf al-Thānī ﷺ mention these terms in these seven spiritual degrees?

An Excerpt from ‘*Aqīdat al-Ummat*

Although the aforementioned passages suffices to demonstrate the creed of Ḥaḍrat Mujaddid Alf al-Thānī ﷺ, however, to conclude the argument against the Qadiyanis, we are providing the readers with an analysis of Ḥaḍrat ‘Allāmah Khālīd Maḥmūd Ṣāhib ﷺ:

In his *Maktūbāt*, Ḥaḍrat Imām al-Rabbānī ﷺ explains that the perfect individuals [*kāmilīn*] of the Ummah of Ḥaḍrat Muḥammad ﷺ receive a share of the perfections of the Noble Messenger ﷺ. These *kāmilīn* benefit not only from the perfections of sainthood [*wilāyah*] but also from the perfections of prophethood [*nubuwwah*]. According to Ḥaḍrat Imām al-Rabbānī ﷺ, these prophetic perfections were fully attained by Ḥaḍrat Abū Bakr and ‘Umar ﷺ, and the Muhammadan station [*maqām Muḥammadi*] fully manifested in these perfect individuals of the Ummah through inheritance and perfect following.

¹⁵ Ibid., Book III, Vol. 9, p. 30, Letter 88

These perfect individuals absorbed all the perfections of the Noble Prophet ﷺ into themselves to such an extent that, apart from the distinction between the original [aṣl] and the reflection [ẓill], and the originality [aṣālah] and the dependence [taba'īyyah], no difference remained. Despite this, none of these individuals ever claimed any ẓillī nubuwwah [shadow prophethood], nor did any of them become a prophet or messenger through burūz [reflection]. Despite being endowed with the perfections of nubuwwah and the complete manifestation of the maqām Muḥammadī, these individuals were never considered prophets or messengers. This is because prophethood had been conclusively sealed with the Seal of Prophets ﷺ in every respect.

Ḥaḍrat Imām al-Rabbānī رحمه الله has acknowledged that these prophetic perfections being attainable for the kāmīlīn of this Ummah at many places in his Maktūbāt, he repeatedly mentions the names of Ḥaḍrat Abū Bakr al-Ṣiddīq and 'Umar al-Fārūq رحمه الله as perfect examples. In the view of Ḥaḍrat Imām al-Rabbānī رحمه الله, attaining prophetic perfections doesn't necessitate attaining prophethood in and of itself because both Ḥaḍrat Abū Bakr al-Ṣiddīq and 'Umar al-Fārūq رحمه الله were never prophets or messengers, and these venerable individuals being blessed with prophetic perfections in no way contradicts the Finality of the Prophethood of the Noble Prophet Muḥammad ﷺ. There is a fundamental distinction between the perfections of prophethood and the requisites of prophethood. What is intrinsically connected to the concept of the Finality of Prophethood is the attainment of the office of prophethood. This is because, after the Seal of the Prophets ﷺ, the emergence of any new prophet or messenger is categorically impossible according to the Sharī'ah.

The Qadiyani Deception

In order to mislead the Muslims, the Qadiyanis quote the aforementioned statement of Ḥaḍrat Imām al-Rabbānī Mujaddid Alf al-Thānī رحمه الله from that portion where its complete details is never thrown

light in its entirety and neither the endowment of these prophetic perfections for Ḥaḍrat Abū Bakr al-Ṣiddīq and ‘Umar al-Farūq ؓ is mentioned. The Qadiyanis seek to justify through this brief and concise text the possibility of attaining prophethood through the attainment of the perfections of prophethood; however, Ḥaḍrat Imām al-Rabbānī Mujaddid Alf al-Thānī ؓ has clarified his intended meaning by this statement in several other portions by mentioning Ḥaḍrat Abū Bakr and ‘Umar ؓ.

The Qadiyanis present the brief text of Ḥaḍrat Mujaddid Alf al-Thānī ؓ, which we have already presented in the foregone pages of this chapter, without presenting the elaborate text. ‘Allāmah Khālīd Maḥmūd Ṣāḥib ؓ presents both the concise and elaborate text of Mujaddid Alf al-Thānī ؓ and appeals the readers to judge with justice, which is as follows:

پس حصول کمالات نبوت مرتابعان را بطریق تبعیت و وراثت بعد از بعثت ختم الرسل علیہ و علی آله و علی جمیع الانبیاء و الرسل الصلوٰات و التحیات منافی خاتمیت او نیست علیہ و علی آله الصلوٰة و سلام فلا تکن من المترین. (مکتوبات، ج ۱، مکتوب ۲۷۱ بحوالہ الفضل لاہور کالم ۳، ص ۸۱)

“So for the followers to attain the wonders of prophethood [kamālāt nubuwwat] by way of following and inheritance after the coming of the Last Prophet – on him and his followers and all the prophets be peace and salutations - is not in contradiction to his Finality. So be not of those who doubt.”¹¹⁶

The plain meaning of this statement is that the attainment of prophetic perfections such as glad tidings, righteous dreams, good behaviour, gentleness, equanimity and so on never contradicts with the Sealship of Prophethood of the Noble Messenger ؓ. These are simply elements and reflections of the rank of prophethood and achieving these perfections does not imply attaining actual prophethood. These perfections of prophethood remain, but the rank of prophethood - whether legislative

¹¹⁶ Ibid., vol. 1, Letter 271 as quoted in: *Al-Fazl* Lahore p. 81, column 3

or non-legislative - has ended in all respects. Prophets ﷺ are endowed with these perfections directly, without any reflections, whereas the non-prophets attain these perfections through perfect obedience and inheritance from the prophets, just as the Blessed Companions ﷺ did, yet never were they prophets or messengers.

The Qadiyani missionaries commit dual fraud when presenting the above text of Ḥaḍrat Imām al-Rabbānī ﷺ and for this reason they never quote his entire letter:

1. In the discussion on Imām al-Rabbānī's ﷺ *wonders of prophethood*, the Qadiyanis omit the statement of the esteemed Imām ﷺ in which he opined the Blessed Companions ﷺ being the beneficiaries of this status of wonders of prophethood, while they undoubtedly were not prophets. Had it been mentioned, the Qadiyani fallacy — which postulates a person gaining prophetic status while attaining prophetic perfection — would have stood refuted.
2. Although Imam al-Rabbānī ﷺ was himself a beneficiary of this station of *wonders of prophethood*, but by no means was he a prophet or a messenger. Thus this argument also clearly exposes the Qadiyani fallacy that by attaining wonders of prophethood, man also receives the status of prophethood - Allah Forbid.

This letter [*maktūb*] of Ḥaḍrat Imām al-Rabbānī ﷺ is in the name of Mawlānā Amān-Allāh Khān. Imām al-Rabbānī ﷺ elucidates both the aforementioned facts at the conclusion of this letter, which refutes the contention of the Qadiyanis. Ḥaḍrat Imām al-Rabbānī ﷺ states:

باید دانست که حصول این موهبت در حق انبیاء علیهم الصلوٰۃ والتسلیمات بے توسط است و در حق اصحاب انبیاء علیهم الصلوٰۃ والتحمیات کہ بہ تبعیت و وراثت باین دولت مشرف گشته اند توسط انبیاء است علیهم الصلوٰۃ والبرکات۔ بعد از انبیاء و اصحاب ایشان علیهم الصلوٰۃ

والتسلیمات کم کسی بایں دولت مشرف گشتہ است ہر چند جائز است دیگرے را بہ تبعیت و وراثت بایں دولت متہد سازند۔

فیض روح القدس ارباز مد فرماید
دیگران ہم بکنند آنچه مسیحامی کرد

انگارم کہ ایں دولت در کبار تابعین نیز پر توے انداختہ است و در اکابر تبع تابعین نیز انگندہ بعد ازاں رو باستتار آورده تا آنکہ نوبت بالف ثانی از بعثت آل سرور علیہ و علی آلہ الصلوٰات والتسلیمات رسیدہ در ایں وقت نیز آن دولت بہ تبعیت و وراثت بر منصہ ظہور آمدہ و آخر را باول مشابہ ساختہ۔

اگر بادشہ برد پیرزن
بیاید تو ای خواجہ سلبت مکن

(مکتوبات، ج ۱، ص ۴۲۴)

“One must know that attaining to this blessing is direct for the prophets – on them be the peace and blessings. And for the Companions [Ṣaḥābah ﷺ] of the Prophet who attain this wealth through inheritance and adherence through the prophets – on them be the peace and blessings. Those who received this wealth after the prophets and their companions are rare although it is possible that someone else may also be blessed with this wealth through inheritance or by having followed.

If the Holy Spirit's grace offers help anew, others can also perform what the Messiah performed

I assume this wealth was available to the earliest Tābi'īn, and was given to the senior Tab' Tābi'īn too. Thereafter this wealth became extinct till it came to the second millennium after the Holy Prophet – on him and his followers be the peace and blessings. Even now this wealth has become visible through following and succession. And the last of the times have been made akin to the earliest days.

*If the king comes to the door of an old woman, You, O master, do not twirl your moustache (i.e., do not be arrogant).”*¹¹⁷

It is evident from this explanation of Ḥaḍrat Imām al-Rabbānī Mujaddid Alf al-Thānī ؑ that the attainment of the perfections of prophethood which Ḥaḍrat Imām al-Rabbānī ؑ recognizes for the perfect individuals of the Ummah, these perfections were also obtained by the blessed Ṣaḥābah, the distinguished successors [Tābi‘īn], elders among their successors [Tab‘ Tābi‘īn] and also to Ḥaḍrat Mujaddid Alf al-Thānī ؑ himself in the second millennium. Hence, when it is known that these perfect individuals were not prophets by consensus, it therefore proves that attainment of these perfections has nothing to do with continuation of prophethood. This is the trickery of the Qadiyanis that they deceive the masses by presenting a summarised version of the text of Imām al-Rabbānī ؑ while omitting these aforementioned details.

This passage was the concluding portion of this letter, whereas Ḥaḍrat Imām al-Rabbānī ؑ had already clarified the following in the middle portion of the same letter:

باین راه رفته است از انبیاء کرام علیهم الصلوٰۃ والسلام و از اصحاب ایشان به تبعیت و وراثت
ایشان علیهم و علی اصحابهم الصلوٰۃ والتیمه۔ (مکتوب ۳۰۱، دفتر اول ص ۴۳۲)

*“Hence this path [of perfections of prophethood] has been traversed by the prophets - peace and blessings be upon them - and by their companions through following their legacy - may blessings and salutations be on the prophets and their companions.”*¹¹⁸

Now have a look at the initial portion of this letter and applaud the height of knowledge and honesty of the Qadiyanis:

¹¹⁷ Ibid., vol. 1, p. 424

¹¹⁸ Ibid., Letter 301, Book I, p. 432

این قرب بالا صالته نصیب انبیاء است و این منصب مخصوص باین بزرگواران علیهم الصلوات و البرکات و خاتم این منصب سید البشر است علیه و علی آل الصلوٰة و السلام حضرت عیسیٰ علی نبینا و علیه الصلوٰة و التحیة بعد از نزول متبع شریعت خاتم الرسل و اهد بود۔ (مکتوبات، ج ۱، ص ۴۳۲)

*“This closeness in essence belongs to the prophets – on them be the peace and blessings – and this rank [manṣab] is exclusive to those godly men – may the peace and blessings be upon them. And the Leader of Mankind (i.e. the Holy Prophet ﷺ) – on him be the peace and salutations – is the Final Seal of this rank. After his descent ‘Īsā ﷺ will follow the Sharī‘ah of Khātam al-Rusul – on them both be the peace and salutations.”*¹¹⁹

Analysis of Mawlānā Muḥammad Yūsuf Ludhiyānawī ﷺ

The martyr in defence of Khatm al-Nubuwwah [*shahīd khatm nubuwwat*], Mawlānā Muḥammad Yūsuf Ludhiyānawī ﷺ has examined the Qadiyani *fitnah* from a different angle in the light of Ḥaḍrat Mujaddid’s writings, which is also presented here for the readers.

Adverse Criticism for the Pious Predecessors [*Salaf*]

As the entire Islamic Ummah since the past fourteen centuries held the belief in the physical elevation and descent of prophet ‘Īsā ﷺ - be it the Ṣaḥābah, Tābi‘īn, the Mujaḥid Imāms, Muḥaddithīn, Mufasssīrīn, Fuqahā, Ṣūfiyyah, Mutakallimīn - all professed the same creed and the same have they recorded in the books of Ḥadīth, *Tafsīr* and ‘*Aqā‘id*. For the same reason do the Qadiyanis hold extreme malice towards these luminaries and address them with insults. At times, they accuse these figures of *taking nonsense* and other times label them as *ordinary folk, fools and ignoramuses*. Furthermore, they characterise this belief variously as *shirk* or *Jewish heresy and distortion*, all aiming to depict that prior to Mr. Mirzā, throughout thirteen centuries, the entire community, Allah Forbid, was misled, heretic, and polytheistic, and all, Allah Forbid, were

¹¹⁹ Ibid., vol. 1, p. 439. ‘*Aqīdat al-Ummat* pp. 249-254

nonsensical talkers. Ḥaḍrat Imām al-Rabbānī ؒ has issued an excellent verdict in this regard, he writes:

جماعہ کے ایں اکابر دین را اصحاب رائے میدانند اگر ایں اعتقاد دارند کہ ایشان بہ رائے خود حکم می‌کردند و متابعت کتاب و سنت نمی نمودند پس سواد اعظم از اہل اسلام بزعم فاسد ایشان ضال و بتدع باشند بلکہ از جرگتہ اہل اسلام بیرون بودند۔ ایں اعتقاد نہ کند مگر جاہلے کہ از جہل خود بے خبر است یا زندگی کہ مقصودش ابطال شطردین است " (مکتوبات، دفتر دوم مکتوب ۵۵)

*"The faction which labels these religious luminaries to be people of opinion [aṣḥāb al-ra'y], contending thereby that they act according to their own opinion and do not follow the Qur'ān and Sunnah; thereby implying through their corrupt view that the dominant majority of the people of Islam [al-sawād al-a'zam] to be misguided and innovators [bid'atī], rather even exiting the fold of Islam. Such a belief is held only by an ignorant person who is unaware of his ignorance or by a zindīq [heretic] who seeks to invalidate the major part of the religion."*¹²⁰

Union by (Spiritual) Reflection [Zillī Ittīḥād]

The Qadiyanis are well aware that Mirzā Ghulām Aḥmad claimed prophethood through reflection [zillī nubuwwah], the explanation of which in his own words is thus:

"All his perfections and excellences, including his prophethood, are reflected in the mirror of my zillīyyat, where then is the person who claimed to be an independent prophet?"

It is not my soul that is involved; rather, it is Muḥammad. In this context, I have been named Muḥammad and Aḥmad. Therefore, prophethood and messengership have not been given to anyone else. What belongs to Muḥammad remains with Muḥammad.

¹²⁰ Ibid., Book II, p. 55

If one who is so lost in the Khātām al-Nabiyyīn that he receives his name and reflects his countenance, will, on account of this complete unity and harmony, be called a prophet without contravening the Seal; for he is Muḥammad ﷺ, though by way of ḡill. Thus, despite the claim of prophethood by the person who is named Muḥammad and Aḥmad by way of ḡill, our lord and master Muḥammad would still be the Khātām al-Nabiyyīn, inasmuch as this second Muḥammad is a reflection of the same Muḥammad and bears his name.”¹²¹

And Mirzā states in *Khutbāt Ilhāmīyyah*:

صار وجودی وجوده

“My existence has become his ﷺ existence.”

من فرق بینی و بین المصطفیٰ فما عرفنی و مارای

“Whoever made a distinction between me and Muṣṭafā ﷺ has neither seen nor recognized me.”

Therefore according to Mirzā, the meaning of reflective prophethood [*ḡillī nubuwwah*], as per his explanation is that his soul has unified with that of the Noble Messenger ﷺ as a result of his perfect adherence [*kaṃāl ittibāʿ*]. And because of this perfect unification, the prophethood and perfections of prophethood [to the extent of his name, mission and rank] of the Noble Messenger ﷺ was transferred to him through (spiritual) reflection. Therefore he (not just claims) to be a prophet, but (also claims to be) Muḥammad the Messenger of Allah ﷺ (manifested in) himself through reflection [*ḡill*]. Whereas Imām al-Rabbānī رحمه الله dismisses this kind of *reflective union*, rather he describes it as *absurd* and *obsession* and declares one who professes this belief a heretic [*zindīq*] and a disbeliever [*kāfir*] and rules them out of the fold of Islam, behold:

¹²¹ Ayk Ghalatī ka Izālah p. 5. Rūḥānī Khazāʿin vol. 8, p. 209

وصول خادماں بالکنہ خاصہ مخدومان تا حقوق خدمت گاری بجا آرند، محسوس و ضعیف و شریف است، ابلہے بود کہ ازیں وصول توہم مساوات و شرکت نماید، ہر فراشے و مگس *رانے* و شمشیر بردارے قرین سلاطین عظام ست و در اخص اکنہ ایشان حاضر، خیلے خبط مے طلبد کہ ازینجا توہم شرکت و مساوات نماید۔ (مکتوبات، دفتر دوم، مکتوب ۹۹)

*“Bringing servants to the special places of the masters to render the services is noticeable to every common and noble man. But, one will be foolish to perceive that the servant is equal and partner in this to the master. Every sweeper, fly-remover, and sword-wielding guard is seemingly the consort of the great sultans and enjoys presence in their most special and exclusive places, yet it will be a grave error to think that both are equal and partners.”*¹²²

A little further, he states in this regard:

اگر اعتقاد دارند کہ صاحب این حال معتقد شرکت و مساوات ست بارباب آل مقامات عالی پس او را کافر و زندیق تصور میکنند و از زمرہ اہل اسلام مے بر آرند۔ چہ شرکت در نبوت و مساوات بانیاء علیہم الصلوٰات والتسلیمات کفر است۔ (مکتوبات، دفتر دوم، مکتوب ۹۹)

*“If they comprehend about the one who claims to possess this state [hāl] considering himself on par with the high-ranking authorities, they will rule him as a heretic and disbeliever, and regard him out of the fold of Islam; since partnership in prophethood and equality with the prophets is an act of disbelief.”*¹²³

It should be noted that Mirzā Ghulām Aḥmad Qādiyānī not just claims to have a share in the attribute of prophethood, but considers himself to be exalted in honour than all the resolute prophets.

¹²² Maktūbāt Book II, Letter 99

¹²³ Ibid. Book II, Letter 99

In this regard, after mentioning the merits, virtues and superiority of the Blessed Companions ﷺ, Ḥaḍrat Imām al-Rabbānī ﷺ states:

ابلیس بود که خود را عدیل اصحاب خیر البشر علیه و علیهم الصلوٰات والتسلیمات سازد۔ و جاہلے باشد
از اخبار و آثار که خود را از سابقان تصور نماید۔ (مکتوبات، دفتر دوم، مکتوب ۹۹)

*“Only a fool can consider himself equal to the Companions of the Best of Humanity, blessings and salutations be upon him and them. And only someone ignorant of the reports and traditions can imagine himself as one of the predecessors.”*¹²⁴

Mirzā Ghulām Aḥmad Qādiyānī considers his followers to be on par with the rank of the Blessed Companions ﷺ. However, the following remark by Ḥaḍrat Mujaddid ﷺ from a different occasion seems relevant here:

کناس خیس کہ بنقص و خست ذاتی قسم است چه مجال کہ خود را عین سلطان عظیم الشان کہ منشأ
خیرات و کمالات ست تصور نماید، و صفات و افعال ذمیمہ خود را عین صفات و افعال جمیلہ او
توہم کند۔ (مکتوبات، دفتر دوم، مکتوب ۱)

*“How can a scavenger, with his inherent imperfections and filth, compare himself to the great king, the embodiment of all goodness and perfection, and compare his own menial qualities and actions to the exquisite qualities and demeanours of the king?”*¹²⁵

Burūz [Manifestation] & Tanāsukh [Reincarnation]

This *fitnah* of Mirzā Ghulām Aḥmad Qādiyānī is established in his theory of manifestation [*burūz*]. The interpretations he pens as manifestation of Muḥammad [*burūz Muḥammad*], manifestation of ʿĪsā [*burūz ʿĪsā*] and manifestation of Krishna [*burūz Krishna*], etc clearly

¹²⁴ Ibid., Book II, Letter No. 99

¹²⁵ Ibid., Book II, Letter 1

alludes to reincarnation [*tanāsukh*], transmigration [*hulūl*] and rebirth [*āvāgvan*]. He probably borrowed this term from the terminologies of the Ṣūfiyyah and used it as the foundation for his bizarre theories. Imām al-Rabbānī ؒ has expressed his opinion on *burūz* at numerous places, it would suffice to present just one excerpt for people who perceive:

و مشائخ مستقیم الاحوال بعبارت کمون و بروز ہم لب نمی کشایند و ناقصان را در بالا فتنه نمی اندازند
(دفتر دوم، مکتوب ۵۸)

*“And the farsighted masters [mashāyikh] do not open their mouths and avoid even making mentions of words like kamūn wa burūz in order to avoid putting the novices into fitnah [trial].”*¹²⁶

The readers can decide in the light of the above statement of Ḥaḍrat Imām al-Rabbānī ؒ on whether this slogan of *burūz* is a sign of his steadfastness or were manifestations of his deviousness and mischief-mongering? And the claim that the Muhammadan spirit has taken the form of Mirzā Qādiyānī [through mirror of perfections] is clearly a heretical interpretation, of which it can be only remarked in the words of Ḥaḍrat Mujaddid ؒ:

افسوس! ہزار افسوس! آں قسم بظالان خود را بمسند شیخی گرفته اند و مقتدائے اہل اسلام گشتہ اند،
ضلوا فاضلوا۔ (مکتوبات، دفتر دوم، مکتوب ۵۸)

*“Alas! A thousand alas! Such hypocrites have occupied the position of Shaykh and have become the leaders of the Muslims, so they themselves have gone astray and also have led others to deviation.”*¹²⁷

¹²⁶ Ibid., Book II, Letter 58

¹²⁷ Ibid., Book II, Letter 58. From: *Bayyināt*, Karachi, Rabi' al-Awwal 1395 AH. *Tuhfah Qādiyāniyyat*, vol. 5, pp. 35-41

﴿ Ḥaḍrat Shāh Walī-Allāh ﷺ and Khatm al-Nubuwwah ﴾

The following is the text which the Mirzāiyyah present in their *Khātam al-Nabiyyīn Special Issue*:

ختم به النبيون أي لا يوجد من يأمره الله سبحانه بالتشريع على الناس. (تفهيمات
الهييه، تفهيم ٥٥، ص ٧٢، ج ٢)

*“The meaning of the Holy Prophet ﷺ being the Khātam al-Nabiyyīn is that there shall now not appear a person whom Allah may appoint with a new law for mankind, that is to say, there shall be no prophet who shall come with a new law.”*¹²⁸

From this phrase it is inferred that the author refers to the termination of the prophethood with a permanent law and a permanent prophet, not the negation of absolute and complete prophethood, but an *ummatī nabiyy* can appear in the Ummah, prophethood continues among the followers, etc etc. However, the point is clear when the translation of the words *lā yujd* [there shall now not appear] in the text, is considered carefully.

Answer: Instead of answering these forcefully derived accusations from our end, we assume it appropriate to answer it from the words of Shāh

¹²⁸ *Tafhīmāt Ilāhiyyah* vol. 2, p. 72

Walī-Allāh ﷺ (d. 1176 AH/1762 CE) himself so that a manifest matter is never left distorted through thorough (false) interpretations, committing far-fetched interpretations is the inherent trait of the Mirzāiyyah. We shall present below the unambiguous discourse of Shāh Ṣāhib ﷺ sans any misleading interpretations.

Firstly, in the same *Tafhīmāt Ilāhiyyah*, Shāh Walī-Allāh Ṣāhib ﷺ outlined different eras of the prophets ﷺ from Ādam ﷺ to Prophet Muḥammad ﷺ, providing commentary on this understanding [*tafhīm*]. He concluded this explanation with the following words:

(١) وصار خاتم هذه الدورة فلذلك لا يمكن أن يوجد بعده نبي صلوات الله عليه والسلامة. (تفهيمات الهية، ج ٢، ص ١٣٧)

*“And he became the Seal of this cycle; therefore, it is not possible for any prophet to appear after him, may the blessings and peace of Allah be upon him.”*¹²⁹

Now let us have a look at another passage from the same *Tafhīmāt*. In this *Tafhīm*, wherein he explains other essential beliefs such as the (existence of) angels and devils, Qur’ān and physical Resurrection, Heaven, Hell, intercession [*shafā’ah*], etc, he also clarifies the creed of Khatm al-Nubuwwah:

(٢) محمد ﷺ خاتم النبيين لا نبي بعده و دعوته عامة لجميع الإنس والجن وهو أفضل الأنبياء بهذه الخاصة و بخواص أخرى نحو هذه. (تفهيم ٦٥، ج ١، ص ١٤٧)

*“Muḥammad ﷺ is the Seal of the Prophets; there is no prophet after him, his message is universal for all humans and jinn, and he is the best of the prophets due to this and other similar distinctions.”*¹³⁰

¹²⁹ Ibid. vol. 2, p. 137

¹³⁰ Ibid., *Tafhīm* 65, vol. 1, p. 147

Hereunder, it suffices to quote just one passage from *Hujjat-Allāh al-Bālighah*, provided that justice is served:

3. It is mentioned in Ḥadīth:

هذا الأمر نبوة ورحمة، ثم يكون خلافة ورحمة، ثم يكون ملكا ورحمة الخ (كنز العمال ج ٦ ص ١٢٠)

This religion of Islām began with prophethood and blessings. Thereafter, it will become a caliphate and blessings., etc.¹³¹

Shāh Walī-Allāh explains this Ḥadīth in these words:

أقول: فالنبوة انقضت بوفاة النبي ﷺ، والخلافة التي لا سيف فيها بمقتل عُثْمَانَ، والخلافة بِشَهَادَةِ عَلِيٍّ كَرَّمَ اللَّهُ وَجْهَهُ وُخِلَعَ الْحَسَنُ (حجة الله البالغة، مبحث في الفتن، ج ٢، ص ٢١٢)

*“I say: Prophethood ended with the demise of the Noble Messenger ﷺ, caliphate without a sword ended with the assassination of ‘Uthmān ؓ and the caliphate itself with the martyrdom of ‘Alī ؓ and the abdication of Ḥasan.”*¹³²

These are the manifest statements of Shāh Ṣāḥib ؓ on Khatm al-Nubuwwah wherein he confirms of all types of prophethood having ended. The Mirzāiyyah are prone to interpretations, in fact they can never succeed without resorting to twisted interpretations, which has no cure.

We will conclude this chapter by presenting one more reference of Shāh Ṣāḥib. Shah Ṣāḥib ؓ elucidates the term “Khātām al-Nabiyyīn” in his *Faṭḥ al-Raḥmān Tarjama al-Qur’ān* in these words:

¹³¹ Kanz al-‘Ummal vol. 6, p. 120

¹³² Hujjat-Allāh al-Bālighah Discussion on Tribulations, vol. 2, p. 212

نیست محمد پدر هیچ کس از مردمان شما و لیکن پیغمبر خداست و مہر پیغمبران یعنی بعد از وی هیچ پیغمبر
 نہ باشد. (فتح الرحمان تحت آیت مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ
 اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۖ)

“Muḥammad ﷺ is not the father of any of your men, but he is the Messenger of Allah, and the Seal [muhr] of the Messengers meaning thereby that after him there will come no messenger.”¹³³

It must be noted that the Mirzāiyyah regard Shāh Walī-Allāh al-Muḥaddith al-Dehlawī ؒ as the *mujaddid* of the twelfth century. The names of the revivers of each century are listed on pages 118, 119, and 120 of [the Qadiyani book] *ʿAsal-e Muṣaffā*, Shāh Ṣāhib and Mirzā Jān Jānān Shahīd ؒ are mentioned as the revivers [*mujaddidīn*] of the twelfth century, Imām al-Suyūṭī and Mullā ʿAlī al-Qārī ؒ as the *mujaddidīn* of the ninth and tenth centuries, and Shaykh Aḥmad Sirhindī and Shāh Walī-Allāh ؒ as the *mujaddidīn* of the eleventh and twelfth centuries respectively. All these individuals - who are also recognised by the Mirzāiyyah - have emphatically agreed and literally acknowledged that the prophethood has come to an end and that Revelation [*waḥy*] has been cut off until the Day of Resurrection, no prophet can exist after the Messenger of Allah ﷺ, it is categorically impossible for a *nabiyy* or a *rasūl* to be born after him. Yet, these Mirzāiyyah claim that it is possible for the advent of a follower prophet [*ummatī nabiyy*] within this Ummah, they should judge with justice as to who is upon the truth.

¹³³ *Faṭḥ al-Raḥmān* under the commentary of Qurʾān 33:40

Additional Notes

Further References of Ḥaḍrat Shāh Walī-Allāh on Khatm al-Nubuwwah

The respected Shaykh, Mawlānā Muḥammad Nāfi' ﷺ has recorded just three or four passages of Ḥaḍrat Shāh Walī-Allāh al-Muḥaddith al-Dehlawī ﷺ with the concern of elongation of this treatise. Adding to them, we shall present further quotes of Ḥaḍrat Shāh Ṣāḥib ﷺ:

1. While defining a heretic [*zindīq*], he states:

أَوْ قَالَ: إِنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - خَاتَمَ النَّبُوَّةَ وَلَكِنْ مَعْنَى هَذَا الْكَلَامِ أَنَّهُ لَا يَجُوزُ أَنْ يُسَمَّى بَعْدَهُ أَحَدٌ بِالنَّبِيِّ، وَأَمَّا مَعْنَى النَّبُوَّةَ وَهُوَ كَوْنُ الْإِنْسَانِ مَبْعُوثًا مِنَ اللَّهِ تَعَالَى إِلَى الْخَلْقِ، مَفْتَرِضُ الطَّاعَةِ، مَعْصُومًا مِنَ الذُّنُوبِ وَمِنَ الْبَقَاءِ عَلَى الْخَطَايَا فِيمَا يَرَى، فَهُوَ مَوْجُودٌ فِي الْأُئِمَّةِ بَعْدَهُ، فَذَلِكَ هُوَ الزَّنْدِيقُ. وَقَدْ اتَّفَقَ جَمَاهِيرُ الْمُتَأَخِّرِينَ مِنَ الْحَنْفِيَّةِ وَالشَّافِعِيَّةِ عَلَى قَتْلِ مَنْ يَجْرِي هَذَا الْمَجْرَى. (المسوى شرح الموطأ، ج ٢، ص ١٣٠)

*“Or whoever states that the Prophet ﷺ is the Seal of Prophethood, but that this term means that no one after him can be named a ‘prophet’, and that the meaning of prophethood — being a human sent by Allah to the people, obedience to whom is required, protected from sins, and from remaining in error — can still be found in the Imāms after him, then this person is a heretic [zindīq]. Furthermore, the majority of the later Ḥanafī and Shāfi‘ī scholars are unanimous in agreement that such a person deserves capital punishment.”*¹³⁴

2. He writes in his renowned work *Al-Khayr al-Kathīr* with regards to Ḥaḍrat ‘Īsā ﷺ:

¹³⁴ Al-Musawwā Sharḥ al-Muwattā’ vol. 2, p. 130

وعيسى عليه السلام هو من أتم الأنبياء شأنًا وأجلهم برهانًا، ومزاجه "السبوغ" ولذلك كانت معجزاته سبوغية كلها، وكان وجوده من طريق السبوغ، وكذلك حق له ان ينعكس فيه أنوار سيد المرسلين صلى الله عليه وسلم، ويرعم العامة أنه إذا نزل في الأرض كان واحدا من الأمة، كلا بل هو شرح للاسم الجامع المحمدي ونسخة منسوخة منه، فشتان بينه وبين أحد من الأمة، إلا أنه يتبع القرآن، ويأتيهم بخاتم الأنبياء صلى الله عليه وسلم، وذلك لا يقدر في كماله بل يؤيده، فتعرف وهو بذاته محاق لشرو اليهود، ولذلك نزل بين يدي الساعة.

(الخير الكثير، ص ٧٢)

*“Īsā ﷺ is amongst the prophets most complete in status and most manifest in proof. His temperament is subūgh [profoundness]. Hence, all his miracles had profundity. His coming into existence [without a father] was in a profound way. Hence, he was deserving of the lights of the Master of Messengers ﷺ to be reflected in him. The masses assume that when he descends onto the earth he will be an individual amongst the Ummah. Not at all! Rather, he is an elucidation of the comprehensive Muhammadan name [i.e. legacy] and an embodiment embodying him. Great is thus the distance between him and an individual from the Ummah, although the fact is that he will adhere to the Qur’ān and be under the leadership of the Seal of Prophets ﷺ. This does not impinge on his perfection but enhances it. So recognise! By his very being he effaces the evils of the Jews, hence why he will descend before qiyāmah.”*¹³⁵

(٣) عن سعد بن أبي وقاص قال، قال رسول الله صلى الله عليه وسلم لعل أنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي بإيدانست كه مدلول اين حديث نيست الا استخلاف مرتضى برمينه در

¹³⁵ Al-Khayr al-Kathir p. 72

غزوة تبوک و تشبیه دادن این استخلاف با استخلاف موسی هارون را در وقت سفر خود بجانب طور و معنی بعدی اینجا غیرى است چنانکه در آیه *فمن یمدی من بعد الله* گفته اند نه بعدیت زمانى زیرا که حضرت هارون بعد حضرت موسی باقى نماند تا ایشان را بعدیت زمانیه ثابت بود و از حضرت مرتضى آل را استثناء کنند پس حاصل این است که حضرت موسی در ایام غیبت خود حضرت هارون را خلیفه ساخته بودند و حضرت هارون از اهل بیت حضرت موسی بودند و جامع بودند در نیابت نبوت و اصالت در نبوت و حضرت مرتضى مثل حضرت هارون است در بودن از اهل بیت پیغامبر و در نیابت نبوت بحسب احکام متعلقه بحکومت مدینه نه در اصالت نبوت پس ازین حدیث فضیلت مرتضى مفهوم شد از جهت حاکم ساختن بر مدینه و استحقاق او حکومت را تشبیه پیغامبرى نه افضلیت بر شیخین۔ (قرة العینین فی تفضیل الشیخین، ص ۲۰۶-۲۰۷، مطبع مجتبانى دہلى)

3. "Sa'd ibn Abī Waqqās رضی اللہ عنہ reported that Allah's Messenger ﷺ addressing 'Alī رضی اللہ عنہ said: 'You are in the same position with relation to me as Harūn رضی اللہ عنہ was in relation to Mūsā رضی اللہ عنہ but with (this explicit difference) that there is no prophet after me.' It should be known that this Ḥadīth indicates the appointment of 'Alī رضی اللہ عنہ as a successor only during the expedition of Tabuk, comparing this appointment to the appointment of Hārūn رضی اللہ عنہ as successor by Mūsā رضی اللہ عنہ while leaving for the mount of Al-Tūr. The phrase 'ba'dī' here means after me, same as (it has been used) in the (Qur'anic) verse '*fa-man yahdīhi min ba'di-Allāhi*' [then who can guide them after Allah?]; it does not denote 'afterness in time' (succession) because Ḥaḍrat Hārūn رضی اللہ عنہ was not alive when Ḥaḍrat Mūsā رضی اللہ عنہ died so that succession could be first proved for Hārūn رضی اللہ عنہ and then excluded for 'Alī رضی اللہ عنہ. In short, Ḥaḍrat Mūsā رضی اللہ عنہ appointed Ḥaḍrat Hārūn رضی اللہ عنہ as his successor in his absence and Ḥaḍrat Hārūn رضی اللہ عنہ belonged to the family of Ḥaḍrat Mūsā رضی اللہ عنہ. Moreover, he had a dual position, successor of a prophet and an independent prophet. On the other hand,

Ḥaḍrat ‘Alī ؑ is like Ḥaḍrat Hārūn ؑ in being from among the people of the prophetic house and in being successor of a prophet in matters pertaining to governance of Madinah but not in prophethood itself. So from this Ḥadīth the merit of ‘Alī ؑ is evident for being appointed as the governor of Madinah hence his eligibility for governance and his resemblance to a prophet but it does not prove his superiority over the shaykhayn [Abū Bakr and ‘Umar ؑ].”¹³⁶

¹³⁶ *Qurraṭ al-ʿAynayn fī Taḍḍīl al-Shaykhayn* pp. 206-07, Maktabah Mujtabaʿi, Delhi

❖ Hujjat al-Islām Ḥaḍrat Mawlānā Muḥammad

Qāsim Nānotawī ﷺ and Khatm al-Nubuwwah ❖

The Mirzāiyyah make a desperate attempt to support their assertion (regarding continuation of prophethood) by citing a few passages of Mawlānā Muḥammad Qāsim ﷺ (d. 1297 AH/1880 CE). These passages have been repeated time and again under different titles in their recent quarterly issue of *Al-Fazl* (June, July, August 1952). Moreover, their weekly missionary newspaper *Al-Tablīgh* (Issue 1, July 1952, vol. 2, number 106) published from Rabwah dedicated an entire edition for these three luminaries, namely Mullā ‘Alī al-Qārī, Mawlānā Qāsim Nānotawī and Mawlānā ‘Abd al-Ḥayy al-Lakhnawī ﷺ. By mentioning the distorted versions of their statements, they have issued a challenge for anybody with courage to respond to these claims and vindicate all these three elders. They however did not stop at this but published brief pamphlets and tracts too in which by quoting the text of Mawlānā Nānotawī ﷺ in a manner that suits their agenda, they attempted to convince the masses that the Mawlānā too acknowledged the continuation of prophethood and negates Chronological Sealship [*khātam zamānī*] and that there is no difference between the belief of the Aḥmadiyyah and that of the esteemed Mawlānā. [Allah’s curse be upon the liars].

Respected readers! As we have demonstrated in previous chapters that none among the pious predecessors discussed therein have endorsed

continuation of prophethood nor they negate the Chronological Sealship [*khātam zamānī*]. The same is the case with Ḥaḍrat Nānotawī ؑ, his beliefs in Khatm al-Nubuwwah corresponds with the creed of mainstream Islam, he considers the continuation of prophethood as baseless and affirms outright the Chronological Sealship and rules the one who rejects Chronological Sealship by endorsing continuation of prophethood after the Noble Messenger ؐ, a disbeliever [*kāfir*].

Below are the passages of the respected Mawlānā which testifies our point in this regard.

1. While elaborating on the lofty status of prophethood of our Noble Messenger ؐ, the esteemed Mawlānā states:

ایسے خاتم مرتبت نبوت کے اوپر اور کوئی عہدہ یا مرتبہ ہوتا ہی نہیں جو ہوتا ہے اس کے ماتحت ہوتا ہے۔ اس لیے اس کے احکام اوروں کے احکام کے نسخ ہوں گے۔ اوروں کے احکام اس کے احکام کے نسخ نہ ہوں گے۔ اور اس لیے یہ ضروری ہے کہ وہ خاتم زمانی بھی ہوں "کیونکہ اوپر کے حاکم تک نوبت سب حکام ماتحت کے بعد آتی ہے۔ اور اس لیے اس کا حکم اخیر حکم ہوتا ہے۔ (مباحثہ شاو جہانپور، ص ۲۵)

*"There is no position or rank higher than the Seal of the ranks of prophethood. All ranks fall below this. Hence, his laws will supersede the laws of all others. The laws of others will not supersede his. It is thus necessary that he is the Seal in terms of time too because the turn of the highest authority occurs after all subordinate authorities. Therefore, his judgement is the endmost judgement."*¹³⁷

In this extract from *Mubāḥathah Shāhjahānpūr*, the deceased Mawlānā clearly acknowledges Prophet Muḥammad ؐ as the one who seals the ranks of prophethood, as well as explicitly recognizing his

¹³⁷ *Mubāḥathah Shāhjahānpūr* p. 25

Chronological Sealship [khātimīyyat zamānī], that is, the last in succession.

The text of *Tahdhīr al-Nās*, which is presented [by the opponents], is a fragment taken out of context from a much longer discourse in which the antecedent is omitted at one portion while dropping the supporting arguments at another. The readers will now be presented with the entire passage of *Tahdhīr al-Nās* itself in which the Chronological Sealship [khātimīyyat zamānī] is being manifestly proved:

سو اگر اطلاق اور عموم ہے تب تو ثبوت خاتمیت زمانی ظاہر ہے ورنہ تسلیم لزوم خاتمیت زمانی بدالات الترامی ضرور ثابت ہے ادھر تصریحات نبوی ﷺ مثل:

أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي. او كما قال عليه السلام.

جو بظاہر بطرز مذکور اسی لفظ خاتم النبیین سے ماخوذ ہے۔ اس باب میں کافی ہے؛ کیوں کہ یہ مضمون درجہ تواتر کو پہنچ گیا ہے، پھر اس پر اجماع بھی منعقد ہو گیا۔ گو الفاظ مذکور (إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي....ناقل) بسند متواتر منقول نہ ہوں۔ سو یہ عدم تواتر الفاظ باوجود تواتر معنوی یہاں ایسا ہی ہوگا، جیسا تواتر اعداد رکعت فرائض و وتر وغیرہ، باوجودیکہ الفاظ احادیث مشعر تعداد رکعات متواتر نہیں۔ سو جیسا اس کا (اعداد رکعت فرائض....ناقل) منکر کافر ہے، ایسا ہی اس کا (لا نبی بعدی کا....ناقل) منکر بھی کافر ہوگا۔ (تخذیر الناس، ص ۹، طبع کتب خانہ امدادیہ دیوبند)

2. "Therefore, if (Sealship) is absolute [muṭlaq] and general [‘āmm], the establishment of Chronological Sealship [khātimīyyat zamānī] is evident. Otherwise, accepting the necessity of Chronological Sealship by implicative indication [dalālat iltizāmī] is definitely established. Here, the explicit statements of the Prophet ﷺ, like: ‘You are to me at the level of Hārūn to Mūsā ﷺ but there is no prophet after me.’ Or as he said, which apparently is derived from the phrase “Khātām al-Nabiyyīn” in

the manner explained above, are sufficient on this subject because it reaches the level of *tawātur*. Furthermore, consensus has been reached on this. Although the aforementioned words [i.e. ‘..but there is no prophet after me’], were not transmitted with *mutawātir* chains, but despite this lack of *tawātur* in the words, there is *tawātur* in the meaning, just like the *tawātur* in the number of *rak‘ah* of obligatory prayers, the *Witr* prayer, etc. Although the words of the narrations stating the number of *rak‘ah* are not *mutawātir*, just as the one who denies that [i.e. the number of units in *farā’id*] is a disbeliever, in the same way, the one who denies this [i.e. ‘...there is no prophet after me’] is a disbeliever.”¹³⁸

The Mawlānā has further discussed this issue in his book *Munāẓarah ‘Ajībah*, wherein he states:

(۳) خاتمیت زمانی اپنا دین ایمان ہے۔ ناحق کی تہمت کا البتہ کچھ علاج نہیں۔ (مناظرہ عجیبہ، ص ۳۹)

3. “Chronological Sealship is my religion and faith, though certainly there is no cure for undeserved accusations.”¹³⁹

(۴) بعد رسول اللہ ﷺ کسی اور نبی کے ہونے کا احتمال نہیں۔ جو اسمیں تامل کریں اس کو کافر سمجھتا ہوں۔ (مناظرہ عجیبہ، ص ۱۰۳)

4. “There is no possibility of another prophet appearing after the Messenger of Allah ﷺ. I consider that the one who believes such (a possibility), is a disbeliever.”¹⁴⁰

Esteemed readers! Despite his clear statements, how unfair and unjust it would be to regard the late Mawlānā Muḥammad Qāsim رحمہ اللہ as a proponent of the continuation of prophethood and denier of *khātām*

¹³⁸ *Tahdhīr al-Nās* p. 9, Kutub Khana Imdadiyyah Deoband

¹³⁹ *Munāẓarah ‘Ajībah* p. 39

¹⁴⁰ *Ibid.*, p. 103

zamānī? These quotes speak for themselves and require no further explanation.

Furthermore, ignoring these explicit statements and focusing on ambiguous and vague references is akin to interpreting a statement in a way that the speaker would not approve of, which constitutes a great slander against the Mawlānā. If one needs further clarification on this issue, they should thoroughly read Mawlānā's book *Munāẓarah Ajibah*. One will also find beneficial information in this regard in *Qiblah Numā* and *Intiṣār al-Islām*, we restrain from presenting further references for the fear of elongation of this chapter.

Additional Notes

Instead of writing about Mawlānā Qāsim Nānotawī ؒ myself, I present the writings of the following elders for the readers respectively:

1. Shaykh al-Ḥadīth Ḥaḍrat Mawlānā Idrīs Kāndhlawī ؒ
2. Mawlānā Muḥammad Yūsuf Ludhiyānawī ؒ
3. The verdict [*fatwā*] of Dār al-'Ulūm Karāchī

The Analysis of Mawlānā Idrīs Kāndhlawī ؒ

Mawlānā Kāndhlawī ؒ simplifies the cited passage of *Taḥdhīr al-Nās* for easier comprehension as follows:

Sealship [(*khātamiyyat*) of the Prophethood] is a generic attribute [*jins*] which comprises two elements, namely: Chronological Sealship [*zamānī*] and Positional Sealship [*rutbī*]. Chronological Sealship [*khātamiyyat zamānī*] denotes the advent of the Noble Messenger ﷺ in the End of Times after all the prophets ﷺ, and now none will receive prophethood after him until the Day of Resurrection [*qiyāmah*]. Positional Sealship [*khātamiyyat rutbī*] denotes all degrees and perfections of *nubuwwah* and *risālah* being complete with the sacred self of the Noble Messenger ﷺ. As *nubuwwah* is from one of the pinnacles of knowledge, “Khātām

al-Nabiyyīn” would therefore imply that whatever knowledge is possible for humankind has been sealed upon the Noble Messenger ﷺ. He ﷺ is hence the Seal of the Prophets [Khātam al-Nabiyyīn] in terms of both. He is the Seal in terms of time as well as the Seal in terms of the status/rank of *nubuwwah* and perfections of *risālah*. The Finality of the Noble Messenger ﷺ, is not just restricted with time [zamān], but both types of Finality - in terms of time and rank - characterises the Noble Messenger ﷺ. The highest appraisal would be rendered only when both types of Finality are established. Mawlānā Muḥammad Qāsim Ṣāhib رحمہ اللہ maintains that the Chronological Sealship is established for the Noble Messenger ﷺ from the Qur’ān, mass transmitted [mutawātir] Ḥadīth and consensus [ijmā’] of the Ummah, and the denier of the Chronological Sealship of the Noble Messenger ﷺ is a disbeliever [kāfir] on par with/akin to the one who rejects the number of units [rak’ah] in ṣalāh. Thus he writes on page 10 of his work *Taḥdhīr al-Nās*:

سو اگر اطلاق اور عموم ہے تب تو ثبوت خاتمیت زمانی ظاہر ہے ورنہ تسلیم لزوم خاتمیت زمانی بدالات التزامی ضرور ثابت ہے ادھر تصریحات نبوی ﷺ مثلاً:

أَنْتَ مَنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي. أو كما قال عليه السلام.

جو بظاہر بطرز مذکور اسی لفظ خاتم النبیین سے ماخوذ ہے۔ اس باب میں کافی ہے؛ کیوں کہ یہ مضمون درجہ تواتر کو پہنچ گیا ہے، پھر اس پر اجماع بھی منعقد ہو گیا۔ گو الفاظ مذکور بسند متواتر منقول نہ ہوں۔ سو یہ عدم تواتر الفاظ باوجود تواتر معنوی یہاں ایسا ہی ہوگا، جیسا تواتر اعداد رکعت فرائض و وتر وغیرہ، باوجودیکہ الفاظ احادیث مشعر تعداد رکعات متواتر نہیں۔ سو جیسا اس کا منکر کافر ہے، ایسا ہی اس کا منکر بھی کافر ہوگا۔

“Therefore, if [Sealship] is absolute [muṭlaq] and general [‘āmm], the establishment of Chronological Sealship is evident. Otherwise, accepting

the necessity of Chronological Sealship by implicative indication is definitely established. Here, the explicit statements of the Noble Messenger ﷺ, like: ‘You are to me at the level of Hārūn ؑ to Mūsā ؑ but there is no prophet after me’, or as he said, which apparently is derived from the phrase “Khātam al-Nabiyyīn” in the manner explained above, are sufficient on this subject because it reaches the level of tawātur. Furthermore, consensus has been reached on this. Although the aforementioned words [i.e. ‘..but there is no prophet after me’], were not transmitted with mutawātir chains, but despite this lack of tawātur in the words, there is tawātur in the meaning, just like the tawātur in the number of rak‘ah of obligatory prayers, the Witr prayer, etc. Although the words of the narrations stating the number of rak‘ah are not mutawātir, just as the one who denies that [i.e. the number of units in farā’id] is a disbeliever, in the same way, the one who denies this [i.e. ‘...there is no prophet after me’] is a disbeliever.”

This fact has been clearly mentioned in this passage that the rejector of the Sealship in terms of time is a disbeliever as the rejector of the numbers of units [in *ṣalāh*].

In addition to this Chronological Sealship, the late Mawlānā explores another dimension of the Sealship of Prophethood for Prophet Muḥammad ﷺ, which demonstrates that the Prophet ﷺ is superior and more knowledgeable than all the earlier and later generations. He ﷺ represents the pinnacle and Seal of all the perfections of prophethood, and the source and fountainhead of all the knowledge of the earlier and the later generations. Just as all lights culminate in the sun, similarly, all kinds of knowledge and perfections culminate in the personality of the Prophet ﷺ.

Allah Forbid, the late Mawlānā does not reject Chronological Sealship. In fact, he considers those who deny Chronological Sealship to be disbelievers. However, he aims to establish the excellence of Positional Sealship [*khātamiyyat rutbiyyah*] for the Noble Messenger ﷺ alongside

the excellence of Chronological Sealship. This is to affirm the Prophet's ﷺ superiority and sovereignty over all past and future people.

The distinction between Chronological and Positional Sealship is that, from the perspective of Chronological Sealship, it is legally impossible for a prophet to come after the Noble Messenger ﷺ, while from the perspective of Positional Sealship, even if the impossible was assumed and a prophet was hypothetically sent after the Prophet ﷺ, it would not affect his Positional Sealship: in all cases, he is the apex and Seal of prophetic perfections.

If the sun rises before all the stars or rises in the middle, it will not change the fact that the sun is the source of light. Similarly, if hypothetically, the Illuminated Messenger ﷺ was sent before all the prophets, or was sent in the middle, it would not change the fact that he is the source of all perfections.

However, even this hypothesis is merely within the realm of rational possibility. Otherwise, just as it is impossible for a prophet to come after the Prophet ﷺ in Chronological Sealship, it is equally impossible for a prophet to come after him in Positional Sealship. This is because if the law of the later prophets differed from the Muhammadan law, it will entail the inferior abrogating the superior which opposes the statement of Allah ﷻ:

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ. (سورة البقرة ١٠٦:٢)

“Any revelation we abrogate or cause to be forgotten, We bring something better or equal to it.”¹⁴¹

Furthermore, given that the (spiritual) knowledge attainable by humanity reached its zenith in the Noble Messenger ﷺ, it would be

¹⁴¹ Sūrah al-Baqarah 2:106

futile for a prophet to be sent after him. Consequently, Chronological Sealship is necessitated by Positional Sealship.

If it were legally possible for a prophet to be appointed after the Noble Messenger ﷺ according to the deceased Mawlānā [Qāsim Nānotawī ؒ], he would not have used the word *hypothetically* [*bi al-farḍ*]. The term *hypothetically* itself indicates it is impossible, the clear meaning of which is that this is impossible and in no way is it possible [for it to occur]. However, if in hypothetically assuming the impossible, for a short while this impossibility [of a future prophet being born] were to be entertained, even then there would be no difference to the Positional Sealship of the Noble Messenger ﷺ, his excellence and supremacy. This is similar to the saying of the Noble Messenger ﷺ:

لَوْ كَانَ بَعْدِي نَبِيٌّ لَكَانَ عُمرُ بْنُ الْخَطَّابِ

“If there would have been a prophet after me, it would have been ‘Umar bin al-Khaṭṭāb.”

Hence it is evident that by this description, the Noble Messenger ﷺ never intended to imply the possibility of a prophet coming after him, but he actually intended to emphasise that I am the Seal of the Prophets [Khātam al-Nabiyyīn], no one can be a prophet after me. Yet assuming the impossible hypothetically, had there been a prophet after me, it would have been ‘Umar ؓ. Thus this Ḥadīth highlights the Finality of Prophethood of the Noble Messenger ﷺ and signifies thereby the excellence of Ḥaḍrat ‘Umar ؓ.

Let us comprehend this with another example, if a person states that even if there is not one but a thousand moons, they will only benefit by receiving light from the sun. Hence this never implies that there exists thousands of moons, but the superiority of the sun is highlighted by this hypothesis. Hence, it is emphasised that the sun serves as such a source and culmination of all lights and rays that even if there existed a thousand moons, they can only be able to benefit from its light.

And this assumption of a thousand moons magnifies the superiority of the sun. It suggests that the sun is not only superior to the existing moon, but even if thousands of moons of the same kind were assumed to exist, the sun would still be superior and better than all of them. Similarly, the intention here is to demonstrate the superiority of the Noble Messenger ﷺ over all individuals in prophethood. Whether these individuals are mental constructs or external realities, hypothetically possible or impossible, the chain of prophethood culminates in the illuminated personality of the Noble Messenger ﷺ in its absolute sense.

Nowhere does the Mawlānā state that it is legally possible for someone to be granted prophethood after the Noble Messenger ﷺ. In fact he considers the one who believes that it is legally possible for someone to be conferred with prophethood after the Noble Messenger ﷺ a disbeliever [*kāfir*] and outside the fold of Islam.

Accordingly, Mawlānā Muḥammad Qāsim ؒ writes on page 39 of his book *Munāẓarah 'Ajibah*:

خاتمیت زمانہ اپنا دین و ایمان۔ ناحق کی تہمت کا البتہ کوئی علاج نہیں۔

*“Chronological Sealship is my religion and faith, though certainly there is no cure for undeserved accusations.”*¹⁴²

Thereafter, on page 103 of the same book, he states:

امتناع بالغیر میں کسے کلام ہے۔ اپنا دین ایمان ہے کہ بعد رسول اللہ ﷺ کسی اور نبی ہونے کا احتمال نہیں۔ جو اس میں تامل کرے اسکو کافر سمجھتا ہوں۔ انتہی

*“There is no possibility of another prophet appearing after the Messenger of Allah. I consider that the one who believes such (a possibility), is a disbeliever.”*¹⁴³

¹⁴² *Munāẓarah 'Ajibah* p. 39

¹⁴³ *Ibid.*, p. 103

After these clarifications by Mawlānā Muḥammad Qāsim ؒ, now it is upon the readers to themselves judge as to how he could be alleged of rejecting Chronological Sealship? Whereas he explicitly recognizes the rejector of Chronological Sealship as disbeliever. In addition to Chronological Sealship, the Mawlānā also advances another Sealship for the Noble Messenger ؐ namely, the Positional Sealship [*khātamiyyat rutbiyyah*], so that the excellence and superiority of the Noble Messenger ؐ becomes elaborately manifest.¹⁴⁴

The Review of Mawlānā Muḥammad Yūsuf Ludhiyānawī ؒ

After making an in-depth research of *‘Ulūm al-Qāsimī* [Qāsimic Sciences i.e. the academic insights from the writings of Mawlānā Nānotawī ؒ], Mawlānā Muḥammad Yūsuf Ludhiyānawī ؒ summarises his research as follows:

Ḥaḍrat Nānotawī ؒ is counted among those Divinely-inspired luminaries of this Ummah of Muḥammad ؐ whose insight extends not only to rulings and issues but also to their causes and reasons. They do not merely grasp the details but perceive them in the context of broader principles. Their knowledge does not confine to branches alone but reaches the root through the principles. Their knowledge goes beyond ordinary acquisition and reflection, and while they employ reasoning, they do not use the available information to unearth what is unknown but to illuminate and guide the common understanding. Their focus is not clouded by peripheral issues or entangled in details but soars to the heights of results and objectives.

According to Ḥaḍrat Nānotawī ؒ, the following are the individuals who are experts in knowledge, while the rest fall under the category of [common] masses [*‘awām*], he states in *Qāsim al-‘Ulūm*:

جز انبياء عليهم السلام وراستخين في العلم به عوام اند۔ (مکتوب دوم، ص ۶)

¹⁴⁴ *Ihtisāb Qādiyāniyyat* vol. 2, pp. 138-41

“Apart from the noble prophets or the scholars well-grounded in knowledge [rāsiqīn fī al-‘ilm], the rest are the common masses.”¹⁴⁵

The Noble Messenger ﷺ is the Seal of the Prophets [Khātam al-Nabiyyīn] which defines him being the Last Prophet, this fact is known to every scholar and common masses alike and not a single soul will be found among the adherents of Islam who may be unaware of this fact. But if it is questioned as to why the Noble Messenger ﷺ is the Last Prophet? Or in other words, why is he the Seal of the Prophets? The common masses might only be able to answer that since Allah ﷻ has appointed him as the Final Prophet, he is therefore the Seal of the Prophets. But if it is inquired further as to what is the underlying wisdom for our Noble Messenger ﷺ being specifically designated for this noble status? This question then could only be answered by the scholars well grounded in knowledge, for this question is outside the scope (of knowledge) of the laymen or common masses.

Ḥaḍrat Mawlānā Muḥammad Qāsim Nānotawī ؒ has resolved this secret in brief or at length in several of his books like *Āb Ḥayāt*, *Qiblah Numā*, *Hujjat al-Islām* and *Taqrīr Dil Padhīr*. And he has especially penned an entire treatise titled *Tahdhīr al-Nās* on the same topic, at its onset, alluding to the level of understanding of common masses with regards to this issue (of Khātm al-Nubuwwah), he states:

ظاہر ہے کہ "عوام" بپچارے خاتم النبیین کا مطلب اس سے زیادہ کیا جانتے ہیں کہ آپ ﷺ کی بعثت تمام انبیاء علیہم السلام کے بعد ہوئی ہے۔ آپ ﷺ کا زمانہ سب کے بعد رکھا گیا ہے اور آپ ﷺ سب سے آخری نبی ہیں۔ (تخذیر الناس، ص ۳، مکتبہ رحیمہ دیوبند)

“Hence, in the understanding of common masses [‘awām], the Messenger of Allah ﷺ being the ‘Seal’ is with the (primary) meaning that his time

¹⁴⁵ Qāsim al-‘Ulūm Letter No. 2, p. 6

*comes after the time of the previous prophets ﷺ, and he is the last of all prophets.”*¹⁴⁶

It is apparent that the common people with their limited perception could only comprehend the [primary] meaning of the Noble Messenger ﷺ being the Seal [Khātam al-Nabiyyīn] nothing more beyond than his time coming after the times of all the previous prophets ﷺ, and him being the last of all prophets.

This interpretation of “Khātam al-Nabiyyīn” is entirely correct, and there is no doubt that the purpose of the Qur’ān is to affirm his Sealship. However, for what reason has the Qur’ān emphasised his Finality and him being the Seal of the Prophets? In response to this, the general public can only say that it was intended to deter false claimants to prophethood. In the words of Ḥaḍrat Nānotawī ؒ:

باقی یہ احتمال کہ یہ دین آخری دن تھا اس لیے سد باب اتباع مدعیان نبوت کیا ہے، جو کل کو جھوٹے دعوے کر کے خلاق کو گمراہ کریں گے، البتہ فی حد ذاتہ قابل لحاظ ہے۔ (تخذیر الناس، ص ۳، مکتبہ رحیمہ دیوبند)

*“The possibility [of the following explanation] remains: This religion is the last religion. Hence, it blocked the door to following claimants to prophethood who, by making a false claim to everyone, will misguide creatures, although, in itself [this possibility] is worthy of attention.”*¹⁴⁷

Is the connotation of Khātam al-Nabiyyīn just limited to this extent? Is the purpose of the Qur’ān is to just proclaim the Chronological Sealship of the Noble Messenger ﷺ? And, is the meaning of the Seal [khātamiyyat] just confined to him being the Last Prophet? These are those questions which cannot be solved by the common masses but require the Divinely gifted knowledge of those endowed with sacred power to decode its secrets.

¹⁴⁶ Tahdhīr al-Nās p. 3, Maktabah Rahīmiyyah Deoband

¹⁴⁷ Ibid., p. 3, Maktabah Rahīmiyyah Deoband

Although the knowledge and belief in the Chronological Sealship [khātimīyyat zamāniyyah] of the Noble Messenger ﷺ is a matter within the fundamental scope of common people. But what is the underlying reason for this Chronological Sealship? i.e. what is the reason for our Noble Messenger ﷺ being sent late at the end after all the prophets ﷺ in terms of time? The answer to this was beyond the scope of common people. May Allāh ﷻ reward Ḥaḍrat Nānotawī ؒ for guiding us towards this ultimate cause, he states:

اگر سد باب مذکور منظور ہی تھا تو اس کے لیے اور بیسیوں مواقع تھے، بلکہ بنائے خاتمیت اور باب پر ہے جس سے تاخیر زمانی اور سد باب مذکور خود بخود لازم آجاتا ہے اور فضیلت نبوی ﷺ دو بالا ہو جاتی ہے، تفصیل اس اجمال کی یہ ہے کہ... (تخذیر الناس، ص ۷، مکتبہ رحیمیہ دیوبند)

“If closing the aforementioned door was [alone] kept in view, then there were scores of other opportunities. Rather, Sealship is based on something else, from which chronological lateness and closing the aforementioned door are automatically necessitated, and prophetic virtue is multiplied. The elaboration of this summary is [as follows]....”

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Thereafter, this entire treatise (i.e. *Tahdhīr al-Nās*) details the same abstract and elaborates upon the underlying cause for the *khātam zamāniyyah*, the outcome of which is that the Noble Messenger ﷺ is the complete Seal [khātam] in terms of rank/position [martabah], place [makān] and time [zamān].

He ﷺ is intrinsically characterised by the attribute of prophethood, while all other prophets possess this attribute through him and by his mediation. Hence, the relationship of the other prophets ﷺ to him is akin to that of the moon to the sun. His prophethood is not confined to his own era but, through the other prophets ﷺ, extends over all of existence, space, and time. This is why he ﷺ is not merely the Prophet of

¹⁴⁸ Ibid., p. 4, Maktabah Rahīmīyah Deoband

the Ummah, but the Prophet of the Prophets, with all the noble prophets and their communities under his leadership and guidance.

After explaining these scenarios, Ḥaḍrat Nānotawī ﷺ discusses that evidence of *khātamiyyat zamāniyyah* which demolishes the entire deception of the false claimants to prophethood:

بالجمله رسول اللہ ﷺ وصف نبوت میں موصوف بالذات ہیں اور سوا آپ کے اور انبیاء علیہم السلام موصوف بالعرض۔

اس صورت میں اگر رسول اللہ صلی اللہ علیہ وسلم کو (تمام انبیاء کرام علیہم السلام کے بعد ہی لایا جا سکتا تھا۔ ناممکن تھا کہ آپ کے بعد بھی سلسلہ نبوت جاری رہتا، اس لیے کہ) اگر رسول اللہ کو (تمام انبیاء کرام علیہم السلام کے بعد نہیں بلکہ) اول یا اوسط میں رکھتے تو (دو حال سے خالی نہیں تھا آپ صلی اللہ علیہ وسلم کے بعد جو نبی آتے ان کا دین آپ صلی اللہ علیہ وسلم کے دین کے خلاف ہوتا یا موافق اور یہ دونوں صورتیں باطل ہیں کیونکہ) انبیاء متاخرین کا دین اگر مخالف دین محمدی سے ہوتا تو اعلیٰ کا ادنیٰ سے منسوخ ہونا لازم آتا۔ حالانکہ (یہ بات شرعاً و عقلاً باطل ہے چنانچہ اللہ تعالیٰ) خود فرماتے ہیں۔

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا ۚ (سورة البقرة ۱۰۶: ۲)

اور کیوں نہ ہو، یوں نہ ہو تو اعطائے دین منجملہ رحمت نہ رہے آثار غضب میں سے ہو جاوے۔
ہاں اگر یہ بات متصور ہوتی کہ اعلیٰ درجے کے علماء کے علوم، ادنیٰ درجے کے علماء کے علوم سے کمتر اور ادون ہوتے ہیں تو مضائقہ بھی نہ تھا۔

پر سب جانتے ہیں کہ کسی عالم کا عالی مراتب ہونا علوم مراتب علوم پر موقوف ہے، یہ نہیں تو وہ بھی نہیں۔ اور انبیاء متاخرین کا دین اگر مخالف نہ ہوتا تو یہ بات ضرور ہے کہ انبیاء متاخرین پر وحی آتی اور افاضہ علوم کیا جاتا، ورنہ نبوت کے پھر کیا معنی؟

اس صورت میں اگر وہی علوم محمدی صلی اللہ علیہ وسلم ہوتے تو بعد
 اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهُ لَحٰفِظُوْنَ (سورة الحجر ۹: ۱۵)
 کے جوہ نسبت اس کتاب کے جس کو قرآن کہیے، اور یہ شہادت آیت
 وَنَزَّلْنَا عَلَیْكَ الْكِتَابَ تَبِیِّنًا لِّكُلِّ شَیْءٍ (سورة النحل ۸۹: ۱۶)
 جامع العلوم ہے (نبوت جدید کی) کیا ضرورت تھی؟

اور اگر علوم انبیاء متاخرین علوم محمدی صلی اللہ علیہ وسلم کے علاوہ ہوتے تو اس کتاب کا
 "تبیانا کل شی" ہوتا غلط ہو جاتا۔

بالجملہ ایسے نبی جامع العلوم کے لیے ایسی ہی کتاب جامع چاہیے تھی، تاکہ علوم مراتب نبوت، جو
 لاجرم علوم مراتب علمی ہے۔ چنانچہ معروض ہو چکا یسر آئی، ورنہ یہ علوم مراتب نبوت، بے شک
 ایک قول دروغ اور حکایت غلط ہوتی ایسے ہی ختم نبوت بمعنی معروض کو تاخر زمانی لازم ہے۔
 (تحذیر الناس ص ۸ مکتبہ رحیمیہ دیوبند)

"In short, the Messenger of Allah ﷺ embodies the attribute of prophethood intrinsically and prophets apart from him embody it extrinsically.

In this scenario, if the Messenger of Allah ﷺ could only be sent after all the prophets, it was impossible that the chain of prophethood would

continue even after him, because if he was placed first or in the middle and not after all the prophets, it would create two possibilities: the prophets who would come after him would either have a religion that contradicted his religion or one that agreed with it, therefore these two possibilities are absurd because if the religion of later prophets was different to the Muhammadan religion, it would entail the higher being abrogated by the lower, while this possibility in itself is absurd both legally and in terms of logic, therefore Allah ﷻ declares:

Whatever We abrogate of revelation or cause to be forgotten We bring something better than it or the like of it.¹⁴⁹

Why should this not be so? Had this not been so, granting religion would not have been part of mercy, but rather from the effects of wrath. Yes, if it was conceivable that the knowledges of superior ‘Ulamā’ [learned ones] are lesser and smaller than the knowledges of inferior ‘Ulamā’, there would be no such restriction But everyone knows that for an ‘Ālim to be of higher rank depends on the degrees of knowledge. If this is not there, then that too is not there.

If the religion of later prophets is not different, it is necessary that later prophets receive Revelation and are effused with knowledges. Otherwise, what else is the meaning of prophethood? In this situation, after the decisive promise:

Indeed, it is We who sent down the Qur’ān and indeed, We will be its guardian.¹⁵⁰

Which is with respect to the book that is called Qur’ān, and which by testimony of the verse:

We sent down the Book to you which makes everything clear.¹⁵¹

Brings together all knowledges, what need is there [for such prophethood]?

¹⁴⁹ Sūrah al-Baqarah 2:106

¹⁵⁰ Sūrah al-Hijr 15:9

¹⁵¹ Sūrah al-Nahl 16:89

If the knowledge of later prophets were beyond Muhammadan knowledge, it would be incorrect that this book is ‘an explanation of all things.’

In sum, just as this Prophet is for bringing together all knowledges, in the same way, this book ought to be inclusive (of all knowledges), so that the height of degrees of prophethood, which necessarily (represents) a height of degrees in knowledge as has been explained, becomes feasible. Otherwise, this height of degrees of prophethood would no doubt be incorrect and false.

In this way, chronological lateness is necessitated by prophetic Sealship in the meaning submitted.”¹⁵²

This passage doesn’t need any further interpretation or explanation as it has been proved by rational argument that it is impossible for any prophet after the Noble Messenger ﷺ, be it a claimant of a new law or claims of being an adherent prophet under the Noble Messenger ﷺ, because the Noble Messenger ﷺ holds the rank of Intrinsic Sealship [khātamiyyat dhātī], which necessitates him being the last in succession; otherwise, the exalted status of his prophethood would be nothing more than a false claim, a lie, and an erroneous statement.

Ḥaḍrat clarifies the same point in his other writings under different chapters, it shall suffice to cite just one reference here, he writes in his treatise *Hujjat al-Islām*:

علیٰ ہذا القیاس جب یہ دیکھا جاتا ہے کہ علم سے اوپر کوئی ایسی صفت نہیں جس کو عالم سے تعلق ہو تو خواہ مخواہ اس بات کا یقین پیدا ہو جاتا ہے کہ آنحضرت رسول اللہ ﷺ پر تمام مراتب کمال اسی طرح ختم ہو گئے جیسے بادشاہ پر مراتب حکومت ختم ہو جاتے ہیں، اس لیے جیسے بادشاہ کو خاتم الحکام کہہ سکتے ہیں، رسول اللہ ﷺ کو خاتم الکالمین اور خاتم النبیین کہہ سکتے ہیں۔

¹⁵² *Tahdhīr al-Nās* p. 8, Maktabah Rahimiyyah Deoband

مگر جس شخص پر مراتب کمال ختم ہو جائیں گے تو باتیں وجہ کہ نبوت سب کمالات بشری میں اعلیٰ ہے چنانچہ مسلم بھی ہے اور تقریر متعلق بحث تقرب بھی، جو اوپر گزری ہے اس پر شاہد ہے۔ اس لیے آپ کے دین کے ظہور کے بعد سب اہل کتاب کو بھی ان کا اتباع ہوگا، کیونکہ حاکم اعلیٰ کا اتباع تو حکام ماتحت کے ذمہ بھی ہوتا ہے، رعایا تو کس شمار میں ہیں؟

علاوہ بریں لارڈ لٹن کے زمانے میں لارڈ لٹن کا اتباع ضروری ہے، اس وقت احکام لارڈ ناتھ بروک (سابق وائسرائے ہند) کا اتباع کافی نہیں ہو سکتا اور نہ اس کا اتباع باعث نجات سمجھا جاتا ہے، ایسے ہی رسول اللہ ﷺ کے زمانہ بابرکات میں اور اس کے بعد انبیاء سابق کا اتباع کافی اور موجب نجات نہیں ہو سکتا اور یہی

وجہ ہوئی کہ سوائے آپ ﷺ کے زمانہ بابرکات میں اور ان کے بعد، انبیاء سابق کا اتباع کافی اور موجب نجات نہیں ہو سکتا اور یہی وجہ ہئی کہ سوائے آپ ﷺ کے اور کسی نبی نے دعوائے خاتمیت نہ کیا، بلکہ انجیل میں حضرت عیسیٰ علیہ السلام کا یہ ارشاد کہ جہاں کا سردار آتا ہے۔ خود اس بات پر شاہد ہے کہ حضرت عیسیٰ خاتم نہیں، کیونکہ حسب اشارہ مثال خاتمیت، بادشاہ خاتم وہی ہوگا جو سارے جہاں کا سردار ہو، اس وجہ سے ہم رسول اللہ ﷺ کو سب میں افضل سمجھتے ہیں، پھر یہ آپ کا خاتم ہونا آپ کے سردار ہونے پر دلالت کرتا ہے اور بقرینہ دعویٰ خاتمیت جو رسول اللہ ﷺ سے منقول ہے، یہ بات یقینی سمجھتے ہیں کہ وہ جہاں کے سردار جن کی خبر حضرت عیسیٰ دیتے ہیں حضرت محمد رسول اللہ ﷺ ہی ہیں۔“ (حجت الاسلام، ص ۳۴-۴۵، کتب خانہ عزیز یہ دیوبند)

“Similarly, when it is observed that no characteristic has a connection with the world higher than knowledge, it inevitably follows with certainty that all the degrees of perfection have become sealed (i.e. reached their pinnacle) upon the Messenger of Allah ﷺ, just as the degrees of rulership are sealed upon the king (of the whole world). Hence, in much the same way that the king can be called the seal of rulers, the Messenger of Allah ﷺ can be called the Seal of the perfect ones and the Seal of Prophets.

However, because prophethood is the highest of all human perfections – something accepted (by everyone) and also evidenced by the earlier discussion related to nearness (to Allah ﷻ) – after the advent of the religion of the person upon whom the degrees of perfection are sealed, adherents of all scriptures are obliged to follow him also. Subordinate rulers are obliged to follow the supreme ruler, no matter how many their subjects.

Moreover, just as (it is believed about secular rule that) it is imperative to follow Lord Lytten during his time and, at that time, the commands of Lord Northbrook are deemed insufficient and non-salvific, in the same way (in terms of cosmic reality), during the blessed time of the Messenger of Allah ﷺ and thereafter, following the earlier prophets cannot be adequate or salvific.

This is why no prophet, aside from him, claimed to be the Seal. In fact, the statement of Ḥaḍrat ‘Īsā ﷺ in the Injil that ‘the king of the world will come’¹⁵³ itself shows that Ḥaḍrat ‘Īsā ﷺ is not the seal because, in accordance with the indication of the illustration of Sealship, the sealing king is the leader of the entire world. Hence, we deem the Messenger of Allah ﷺ the most superior in every aspect. His being the Seal signifies his kingship. Additionally, from the indication of the claim of being the Seal, as reported from Messenger of Allah ﷺ, we deem it to be certain

¹⁵³ John 14:30

that the king of the world foretold by Ḥaḍrat ‘Īsā ﷺ is none other than Prophet Muḥammad ﷺ, the Messenger of Allah himself.”¹⁵⁴

Therefore the Intrinsic Sealship [*khātamiyyat dhātī*] of the Noble Messenger ﷺ serves as the underlying cause for his Chronological Sealship [*khātamiyyat zamāniyyah*] and this Chronological Sealship represents his supremacy, leadership, excellence and superiority.

Ḥaḍrat Nānotawī’s ﷺ stance is that all three types of Sealship [*khātamiyyat*] are simultaneously intended in the Qur’anic verse of “Khātām al-Nabiyyīn” and evidenced in the Holy Qur’ān through complete implication [*dalālat muṭābiqī*] which is extensively elucidated in *Tahdhīr al-Nās*; this was the point which was beyond the scope of comprehension for the commoners.

And if the Qur’anic verse (containing the term) “Khātām al-Nabiyyīn” includes these three reasons for Finality/Sealship by complete implication [*dalālat muṭābiqī*], then the Shaykh insists that Intrinsic Sealship should be regarded as the verse’s complete implication [*madlūl muṭābiqī*], and Chronological Sealship will be automatically established by necessary implication [*dalālat iltizāmī*]. Therefore, the cause of Seal is this very Intrinsic Sealship [*khātamiyyat dhātī*], and when the cause is established, the effect cannot be otherwise.

The foregone discussion was a rational evidence [*dalīl ‘aqlī*] for Chronological Sealship, let us now have a look at the textual evidence [*dalīl naqlī*] in this regard, he states:

سو اگر اطلاق اور عموم ہے (یعنی آیت خاتم النبیین کے تحت خاتمیت ذاتی، خاتمیت زمانی اور خاتمیت مکانی تیمور بدالات مطابقی داخل ہیں اور آیت تینوں کو عام ہیں) تب تو ثبوت خاتمیت زمانی ظاہر ہے ورنہ (یعنی لفظ خاتم النبیین تینوں اقسام خاتمیت کو شامل نہیں بلکہ اس میں صرف

¹⁵⁴ *Hujjat al-Islām* pp. 33-35, Kutub Khāna Azīziyyah Deoband

خاتمیت ذاتی مراد لی ہے تو اندریں صورت) تسلیم لزوم خاتمیت زمانی بدالالت التزامی ضرور ثابت ہے ادھر تصریحات نبوی ﷺ مثل:

أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي. أو كما قال عليه السلام.

جو بظاہر بطرز مذکور اسی لفظ خاتم النبیین سے ماخوذ ہے۔ اس باب میں کافی ہے؛ کیوں کہ یہ مضمون درجہ تواتر کو پہنچ گیا ہے، پھر اس پر اجماع بھی منعقد ہو گیا۔ گو الفاظ مذکور بسند متواتر منقول نہ ہوں۔ سو یہ عدم تواتر الفاظ باوجود تواتر معنوی یہاں ایسا ہی ہوگا، جیسا تواتر اعداد رکعت فرائض و تر وغیرہ، باوجودیکہ الفاظ احادیث مشعر تعداد رکعات متواتر نہیں۔ سو جیسا اس کا منکر کافر ہے، ایسا ہی اس کا منکر بھی کافر ہوگا۔ (تحذیر الناس، ص ۹-۱۰، ختب خانہ عزیز)

“Therefore, if (Sealship) is absolute [muṭlaq] and general [‘āmm], the establishment of Chronological Sealship is evident. Otherwise, accepting the necessity of Chronological Sealship by implicative indication is definitely established. Here, the explicit statements of the Prophet ﷺ, like: ‘You are to me at the level of Hārūn to Mūsā ﷺ but there is no prophet after me’, or as he said, which apparently is derived from the phrase ‘Khātam al-Nabiyyīn’ in the manner explained above, are sufficient on this subject because it reaches the level of tawātur. Furthermore, consensus has been reached on this. Although the aforementioned words [i.e. ‘..but there is no prophet after me’], were not transmitted with mutawātir chains, but despite this lack of tawātur in the words, there is tawātur in the meaning, just like the tawātur in the number of rak‘ah of obligatory prayers, the Witr prayer, etc. Although the words of the narrations stating the number of rak‘ah are not mutawātir, just as the one who denies that [i.e. the number of units in farā’id] is a disbeliever, in the same way, the one who denies this [i.e. ‘...there is no prophet after me’] is also a disbeliever.”¹⁵⁵

¹⁵⁵ Tahdhīr al-Nās pp. 9-10, Kutub Khāna Imdādiyyah Deoband

The summary of this substantiation [*istedlāl*] is that the Chronological Sealship of Prophethood is proved from the Holy Qur’ān through complete or necessary implication [*dalālat muṭābiqī ya iltizāmī*], massly transmitted [*mutawātir*] Ḥadīth, and the consensus [*ijmā’*] of the Ummah, and its rejector is a disbeliever similar to the disbelief of the rejector of the number of *rak’ah*.

It is crucial to state at this point that there is no need to present any further evidences for a creed after having it proved through the Qur’ān, *mutawātir* Ḥadīth and the consensus of the Ummah, for the creed which is proved through these three resources, its certainty is beyond doubt and its denier is a disbeliever. In the same context does Mawlānā Nānotawī ؒ state that as the denier of it (of number of *rak’ah*) is a disbeliever so is the denier of this [i.e. *khātām nubuwwah zamāniyyah*] also a disbeliever.

Dispelling a Doubt:

It is clear from the foregone discussion that Ḥaḍrat Nānotawī ؒ does not deny the Sealship of Prophethood for the Messenger of Allāh ﷺ with respect to time [*khātamiyyat makānī*]. Rather he affirms it, and does so in a way that he proves it with definite textual and rational arguments and issues a *fatwā* of disbelief upon its denier. To further illustrate this, I would like quote a few passages from *Munāẓarah ‘Ajibah*:

۱. خاتمیت زمانی اپنادین و ایمان ہے، ناحق کی تہمت کا البتہ کچھ علاج نہیں۔ (ص ۳۹)

1. “Chronological Sealship is my religion and faith, though certainly there is no cure for undeserved accusations.”¹⁵⁶

۲. حضرت خاتم المرسلین ﷺ کی خاتمیت زمانی تو سب کے نزدیک مسلم ہے اور یہ بات بھی سب کے نزدیک مسلم ہے کہ آپ اول المخلوقات ہیں، علی الاطلاق کہیے یا با الاضافہ۔ (ص ۳)

¹⁵⁶ Munāẓarah ‘Ajibah p. 39

2. “The Chronological Sealship of the Revered Seal of the Messenger of Allah ﷺ is accepted by all, and it is also accepted by all that he is the first of creation [either absolutely or relatively].”¹⁵⁷

۳. حاصل یہ ہے کہ خاتمیت زمانی سے مجھ کو انکار نہیں بلکہ یوں کہیے کہ منکروں کے لیے گنجائش انکار نہ چھوڑی۔ (ص ۵)

3. “I never denied Chronological Sealship. Rather, it would be more correct to say I left no room for the deniers to deny it.”¹⁵⁸

۴. مولانا! خاتمیت زمانی کی میں نے تو توجیہ و تائید ہے تغلیط نہیں کی..... اخبار بالعلہ مکذب اخبار بالمعلول نہیں ہوتا بلکہ اس کا مصدق اور مؤید ہے اوروں نے محض خاتمیت زمانی اگر بیان کی ہے تو میں نے اس کی علت یعنی خاتمیت مرتبی ذکر کر دی اور شروع تحذیر ہی میں اقتضاء خاتمیت ذاتی کا اہم نسبت خاتمیت زمانی ذکر کر دیا۔ (ص ۵۳)

4. “Dear Mawlānā, I have but explained and further supported the Sealship of Prophethood in relation to time for the Prophet ﷺ and it is not that I have declared it to be a mistake....Asserting what is the cause of a thing does not lead to negation of its effect, rather it only further confirms and supports it. If other scholars only explained Chronological Sealship, then what I did was point out its cause, namely Sealship in the sense of Rank. Furthermore, at the very commencement of *Taḥdhīr al-Nās*, the necessary relationship between rank and time was also mentioned.”¹⁵⁹

Mawlānā Ludhiyanawī رحمہ اللہ further writes after two or three pages in this regard:

I also wish to clarify further that this treatise *Taḥdhīr al-Nās* by Ḥaḍrat Nānotawī رحمہ اللہ was penned as a response to a query which alludes to the

¹⁵⁷ Ibid., p. 3

¹⁵⁸ Ibid., p. 5

¹⁵⁹ Ibid., p. 53

narration [*athar*] of ‘Abd-Allāh ibn ‘Abbās ؓ, wherein reported is the existence of prophets like the prophets on this earth on six other earths, which has been graded *authentic* [*ṣaḥīḥ*] by al-Bayhaqī, etc. The inquiry sought to reconcile this Ḥadīth with the concept of “Khātam al-Nabiyyīn”, asking whether it is possible to believe in both the verse and the prophetic statement simultaneously. This question can be answered in three ways:

- (1) That there is contradiction between the verse and Ḥadīth, hence this Ḥadīth must be considered as false.
- (2) To accept both the verse and Ḥadīth as authentic, but consider the verse to declare his Sealship only limited to this earth, thereby considering him to be just the Seal of this earth.
- (3) The third scenario would be to accept both the verse and the Ḥadīth, and reconcile them with each other such that the Sealship of the Noble Messenger ﷺ does not remain confined just to this earth, but would encompass all the other earths.

Aḥmad Riḍā Khān and his adherents adopted the first approach, i.e. they believed that this Ḥadīth is a fabrication. Whereas Ḥaḍrat Nānotawī ؒ regarded both the verse and Ḥadīth as authentic and reconciled them using the approach previously discussed in the third case.

The gist of Ḥaḍrat’s entire book is as follows: With regard to our earth, the Prophet ﷺ is “Khātam al-Nabiyyīn” both in terms of Intrinsic Sealship and as the last in time. However, his Sealship is not confined to this earth alone but extends to the entire universe. The Ḥadīth mentions six additional earths besides our own. Hypothetically, even if there were thousands more earths with ongoing prophethood, the Prophet ﷺ would still be the Seal for all of them. It is not specified for the other prophets whether they came before or after the Prophet ﷺ. Therefore, both scenarios are possible. If those prophets, like the prophets of this earth, preceded him, then he can be considered the Seal for all of them

in terms of both personage and time. However, if it is assumed that some of the prophets on these other earths were contemporaneous with or came after him, then he would be regarded as the Seal in terms of personage but not in terms of time.

It is known from this essay that the charge against Ḥaḍrat Nānotawī ؑ is not that he does not consider the Noble Messenger ﷺ as the Seal of the Messengers of this earth (both in terms of Chronological and Intrinsic Sealship) but the actual indictment is that he believes the Noble Messenger ﷺ as the prophetic Seal of the whole Universe.¹⁶⁰

A Fatwā from Dar al-Iftā' Jāmi'ah Dar al-'Ulūm Karāchī

In 1423 AH, this humble one sent a questionnaire regarding Mawlānā Nānotawī ؑ to Jāmi'ah Dār al-'Ulūm Karāchī, and their muftis enlightened me with a detailed response, the same is presented before the readers:

The Essence of Khatm al-Nubuwwah in the Light of the Writings of Mawlānā Qāsim Nānotawī ؑ

Question [Istiftā']:

By removing and manipulating contexts from several passages of Mawlānā Qāsim Nānotawī ؑ for their own motives, the Qādiyanis and Ahl al-Bid'ah attempt to prove that Mawlānā Nānotawī ؑ endorsed the idea of continuity of prophethood.

Thus we seek elaborate response for a few questions concerning Mawlānā Nānotawī ؑ in this regard:

(1) The esteemed Mawlānā has interpreted Sealship of Prophethood in three types - Chronological [zamānī], Spatial [makānī] and Essential [martabī] - is this division an outcome of Mawlānā's genius or has any from the pious predecessors [aṣlāf] had also interpreted as such?

¹⁶⁰ Tuḥfah Qādiyāniyyat vol. 2, pp. 119-140

(2) What is the exact definition of these three divisions of Khatm al-Nubuwwah and how is it interconnected with each other? What are its qualities (in terms of logic)?

(3) What is the explanation for those passages of the esteemed Mawlānā which are subjected to criticism?

(4) Provide a few examples of such texts or statements by the Mawlānā that demonstrate explicitly that he thought the institution of prophethood was closed.

Kindly provide a thorough response

Was-Salaam

Mushtāq Aḥmad

Jāmi'ah 'Arabiyyah Chiniot

4th Ramaḍān al-Mubārak, 1423 AH

Answer [with Praises (onto Allāh) and Salutations (upon the Noble Messenger ﷺ)]:

1, 2, 3: Prior to providing an answer, it is imperative to comprehend Ḥaḍrat Mawlana's stance with regards to "Khatm al-Nubuwwah".

The research of Mawlānā Nānotawī ؒ with regards to the term "Khātam al-Nabiyyīn" in the verse: "**Muḥammad is not the father of any of your men, but is the Messenger of Allah and the Seal of the Prophets**",¹⁶¹ is that it establishes the Sealship [*khātamiyyat*] for the Noble Messenger ﷺ from two perspectives:

1. First is the Chronological Sealship [*khātamiyyat zamānī*], which defines the Noble Messenger ﷺ being the Last Prophet, and him being sent after all the previous prophets ﷺ, and no prophet will be born after him.

¹⁶¹ Sūrah al-Aḥzāb 33:40

2. Second is Intrinsic Sealship [*khātamiyyat dhātī*], also termed as *khātamiyyat martabī*, it denotes the Noble Messenger ﷺ being intrinsically characterised by the attribute of prophethood while other prophets ﷺ possess it extrinsically. That is, Allāh ﷻ directly bestowed prophethood upon the Prophet ﷺ and granted it to other prophets ﷺ through him. To grant prophethood through his mediation means that the bud of prophethood first blossomed from the Prophet ﷺ, and then other prophets were granted it by Allāh ﷻ through his blessings, as illustrated in:

إِنِّي عِنْدَ اللَّهِ مَكْتُوبٌ: خَاتَمُ النَّبِيِّينَ وَإِنَّ آدَمَ لِمُنْجَدِلٌ فِي طِينَتِهِ

“Verily, I was ordained as the Seal of the Prophets [*Khātam al-Nabīyyīn*] in the sight of Allāh when Ādam was still kneaded in his clay.”

And similar other narrations.

And just as it is a rule that every *mawṣūf bi al-‘arḍ* [attribute by association] ultimately traces back to a *mawṣūf bi al-dhāt* [inherent attribute] — meaning that an attribute borrowed from another extrinsic entity and not intrinsic traces back to the entity inherently possessing the attribute, because the inherent attribute is original and not borrowed — similarly, as Hadhrat Nānotawī ﷺ said, “every *bi al-‘arḍ* requires a *bi al-dhāt*.”¹⁶² In the same way, the prophethood of all the noble Anbiyā’ is derived from the prophethood of the Last of the Prophets, Prophet Muhammad ﷺ. However, this chain ends with him, and no one can say that his prophethood is derived from another prophet’s prophethood, because, by the will of Allāh ﷻ, he is inherently a *nabiyy*. This is referred to as *khātam dhātī*, and this rank is called *khātamiyyat dhātī*.

To Illustrate this, Ḥaḍrat Nānotawī ﷺ states that just as light of everything on earth is obtained from the sun, for example, the rays of

¹⁶² See: Munāẓarah ‘Ajibah p. 13

light transmitted through the mirrors in the basement can be said to have emanated from the mirror and the light from the mirror, in turn, can be said to be the reflection of the sun, but this series (of emanations and reflections) culminates with the sun (the actually source of light and never surpasses it), about which it can never be said it reflects from a certain bright object from the abode of causes, rather Allah ﷻ has created the sun itself as a (direct source of) illumination (of light). In the words of Ḥaḍrat Nānotawī ﷺ:

زمین و کہسار اور در و دیوار کا نور اگر آفتاب کا فیض ہے تو آفتاب کا نور کسی اور کا فیض نہیں اور ہماری غرض وصف ذاتی سے اتنی ہی ہے۔ (تحدیر الناس، ص ۸)

“If the light of the earth and roads, the door and walls, is the effusion of the sun, the light of the sun is not an effusion of anything. In being an intrinsic attribute, my intent is only this.”¹⁶³

Likewise every prophet has attained his respective prophethood through the medium of the Noble Messenger ﷺ whereas the prophethood of the Noble Messenger ﷺ is never derived from anyone but is inherent or essential, which is bestowed upon him (directly) by Allah ﷻ.¹⁶⁴

After mentioning this detail, the verified research of Ḥaḍrat Nānotawī ﷺ and some other scholars of verification is that in the Noble Qur’ān, when the Prophet Muḥammad ﷺ is referred to as “Khātām al-Nabiyyīn”, it establishes both types of Sealship [*khātamiyyat*] for him: Intrinsic and Chronological. The common people, however, interpret this term to mean only one type of *khātamiyyat*, that is, only Chronological Sealship. Ḥaḍrat Nānotawī’s ﷺ stance is that while Chronological Sealship is indeed intended (by the term) and he accepts this, it is incorrect to limit it to just this. Rather, along with Chronological Sealship, Intrinsic Sealship should also be taken as its intent so that a multiplication in virtue is acknowledged. Ḥaḍrat Nānotawī ﷺ stated that the common

¹⁶³ *Tahdhīr al-Nās* p. 8

¹⁶⁴ See: *Sharḥ Tahdhīr al-Nās*, Dhol ki Āwāz p. 66, Author: Mawlānā Kāmil al-Dīn Ratokālāwī

people's taking the intended meaning as only Chronological Sealship is incorrect because, according to him, there is no great virtue in merely the fact that the Prophet Muḥammad's ﷺ era is the last. As he has mentioned:

تقدم یا تاخر زمانہ میں بالذات کوئی فضیلت نہیں۔ (تذخیر الناس، ص ۷)

“There is no inherent virtue in being chronologically earlier or later.”¹⁶⁵

Rather, while acknowledging this aspect (of Chronological Sealship), Intrinsic Sealship should also be taken as its intent, which means that his prophethood is Intrinsic whereas the prophethood of other prophets ﷺ is derived. Hence, limiting it to just Chronological Sealship is incorrect. In summary, the common people take the intent (of “Khātām an-Nabiyyin”) as only Chronological Sealship but Ḥaḍrat Nānotawī ﷺ takes Chronological Sealship as its intent and, without excluding the commonly accepted meaning, also takes Positional and Intrinsic Sealship as its intent.

Hence this is an abstract on Ḥaḍrat's stance in this regard, some objected to this either due to misunderstanding or lack of comprehension or out of malice and promulgated that Ḥaḍrat ﷺ is a rejector of Chronological Sealship, whereas Ḥaḍrat is not a negator of Chronological Sealship, but only negates the restrictions to it (as this will also be clear from a statement that will appear at point number 3 below where the Mawlānā has affirmed *khātāmiyyat zamānī* for the Noble Messenger ﷺ). Thus, by establishing the combinations of two Sealships does the esteemed Shaykh ﷺ affirm the Noble Messenger ﷺ as the Seal of Prophets and accordingly believes of all types of prophethood having terminated with him, in this context does Ḥaḍrat ﷺ states:

¹⁶⁵ *Tahdhīr al-Nās* p. 7

خاتمیت زمانی سے مجھے انکار نہیں، بلکہ یوں کہیے کہ منکروں کے لیے گنجائش انکار نہ چھوڑی،
 افضلیت کا اقرار ہے بلکہ اقرار کرنے والوں کے پاؤں جمادے (منظرہ عجیبہ، ص ۵۰)

“I never denied Chronological Sealship. Rather, it would be more correct to say I left no room for the deniers to deny it. I believe in the Prophet’s ﷺ superiority, and have strengthened the foothold of those who believe in this.”¹⁶⁶

Now, according to Ḥaḍrat Nānotawī ؒ, there are several ways and methods to understand the term “Khatam al-Nabiyyin” in the verse as referring to both *khātamiyyat zamānī* and *khātamiyyat dhātī*. A brief explanation of these are provided below. This will also answer your question number 2 about the logical investigation of this division of Khatm al-Nubuwwah. Consequently, Ḥaḍrat Mawlānā Manzūr Aḥmad Nu‘mānī ؒ writes:

(According to Ḥaḍrat Nānotawī ؒ), among the ways to understand *khātamiyyat dhātī* along with *khātamiyyat zamānī* are:

1. One way is to consider the term *khātām* to have a common meaning for both *khātamiyyat zamānī* and *dhātī* [Chronological and Intrinsic Sealship]. Just as multiple individuals are intended from words with a common meaning,¹⁶⁷ similarly, in this noble verse, both types of *khātamiyyat* can be understood.
2. Another way is to regard one meaning as literal and the other as metaphorical. In the noble verse, the term *khātām* can be understood in a general sense, by way of a *general metaphor*,¹⁶⁸ that encompasses both types of *khātamiyyat*. In both these aforementioned ways, the term *khātām* simultaneously and correspondingly denotes both types of *khātamiyyat*.

¹⁶⁶ Munāẓarah ‘Ajibah p. 50

¹⁶⁷ Just like the term “human being” encompasses both male and female

¹⁶⁸ For example, the statement “lions are brave” can be understood in a general way to include the literal meaning of “lion” (the big cat) as well as brave human beings. This is known as a “general metaphor”.

3. The third way is to understand the term *khātam* in the Qur’ān as referring solely to *khātamiyyat dhātī*. However, since *khātamiyyat zamānī* is logically and textually implied by *khātamiyyat dhātī*, in this case the verse will also denote *khātamiyyat zamānī* by implication.

After describing these three ways, Ḥaḍrat Nānotawī ؒ, in *Taḥdhīr al-Nās*, expresses his own preferred view: *khātamiyyat* should be considered a genus, and *zamānī* and *dhātī khātamiyyat* as its two species. From the term *khātam* in the Mighty Qur’ān, these two species should be understood simultaneously. This is similar to how in the verse:

إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ (سورة المائدة ٥ :

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“Indeed, wine, gambling, [sacrificing on] stone altars and divining arrows are but filth from the work of Satan.”¹⁶⁹

The term *filth* is understood to refer to both outer and inner impurities simultaneously. In fact, upon deeper reflection, there is less discrepancy between *zamānī* and *dhātī khātamiyyat* than there is between the impurity of wine and that of gambling.

According to Ḥaḍrat Mawlānā Muḥammad Qāsim Nānotawī ؒ, the interpretation of the term “*Khātam al-Nabiyyīn*” in brief suggests that the Messenger of Allah ﷺ is both the *khātam zamānī* [Seal in terms of time] and the *khātam dhātī* [Seal in terms of essence]. Both types of Sealship [*zamānī* and *dhātī*] for the Prophet ﷺ are inferred from the Qur’anic term “*Khātam al-Nabiyyīn*.”¹⁷⁰

Accurately understanding this excellent and justified insight of Ḥaḍrat Nānotawī ؒ pertaining to *Khātm al-Nubuwwah* also thereby clarifies the texts which are subjected to objections. Moreover, one may refer to

¹⁶⁹ Sūrah al-Mā'idah 5:90

¹⁷⁰ *Futūḥāt Nu'māniyyah* by Mawlānā Muḥammad Manzūr Nu'mānī p. 333. Also see: 'Aqā'id 'Ulamā' Deoband awr Husām al-Haramayn pp. 223-235

page 331-340 of *Futūhāt Nu‘māniyyah* where all relevant texts have been addressed after the mention of the three aforementioned possibilities.

To accurately comprehend the perspective and precise inferences made by the esteemed Mawlānā concerning his intended statements in *Taḥdhīr al-Nās*, one may refer to Shaykh’s own commentary, *Munāẓarah ‘Ajībah*, as well as Mawlānā Kāmil al-Dīn Ratokālāwī’s *Ḍhol kī Āwāz*. The acknowledgements and verdicts of a number of scholars, including those of the Barelwis, are found at the end of the latter mentioned work. They heap accolades upon Ḥaḍrat Nānotawī’s *Ḍhol* stance, submit a brief summary of their opinions, and provide an elegant explanation of the aforementioned division of prophethood. Among them is the late Mawlānā Gharīb-Allāh Ṣāhib, who writes:

*“Ḥaḍrat Nānotawī *Ḍhol* has demonstrated that the Prophet *Ṣ* is Khātam al-Nabiyyīn both in essence [dhāt] and in time [zamān], his Finality/Sealship is not solely related to time, as is often misunderstood by some people, the objectors in particular. The true significance does not lie in the fact that his era followed those of the previous prophets *Ṣ*, for there is nothing particularly great about that. It is only when his Finality encompasses both essence and time that true and ultimate leadership, the highest elevation, and supreme honour can be established for him. Otherwise, being merely the last in succession does not achieve the ultimate status of leadership, elevation, or the honour of utmost excellence and virtue. This profound concept regarding the majesty, elevation, and grandeur of the Prophet *Ṣ* was spiritually revealed to Mawlānā. Some opponents and adversaries have falsely accused Mawlānā by misinterpreting certain statements of his, which were hypothetical, as actual, thus declaring them heretical. However, there is a significant difference between something hypothetical and actual.”¹⁷¹*

As for the matter if anybody else have done similar divisions to Prophethood before Ḥaḍrat Nānotawī *Ḍhol* or whether these divisions

¹⁷¹ *Ḍhol kī Āwāz* pp. 159-60

were only specified by him? Mawlāwī ‘Abd al-‘Azīz ؒ had posed this question to Mawlānā Nānotawī ؒ which appears in *Munāẓarah ‘Ajibah* and he had also penned a response. The abstract of this query was: Taking *khātamiyyah* to mean only *zamānī khātamiyyah* [Chronological Finality] is a matter of consensus [*ijmā‘*]. And if so, does interpreting it in any way contrary to this consensus constitute innovation [*bid‘ah*] and interpretation based on personal opinion [*tafsīr bi al-ra’y*]? In reply, Mawlānā Nānotawī ؒ states:

اجی حضرت مخالفت اجماع تو جب ہوتی ہے کہ جبکہ معارض معنی آخریت زمانی ہوتا، معنی مختار
احقر تو ثبت خاتمیت زمانی ہیں معارض ہونا تو کیا؟ اگر مجمع علیہ امر کو تسلیم کر کے کوئی نکتہ زادہ کہنا
بدعت ہے تو میں کیا، تمام مفسرین اور حضرات صوفیہ کرام مبتدع ہوں گے۔ غنیمت ہے آپ
نے تنہا ہمیں پر عنایت نہیں فرمائی، دور دور تک آپ کے ارادے ہیں۔ (مناظرہ عجیبہ ص ۹۴ تا

(۹۷

“Come on, sir, it would be opposing the consensus [*ijmā‘*] only if it contradicted the concept of Chronological Sealship [*khātamiyyat zamānī*]. However, the interpretation chosen by this humble self actually affirms the Chronological Sealship, far from being in opposition. If accepting the matter of consensus and then proposing an additional point is considered innovation [*bid‘ah*], then not only I, but all the commentators [*Mufasssīrīn* and the noble *Ṣūfiyyah*] would be considered innovators. It is fortunate that your reproach is not solely directed at me; your intentions appear to be quite extensive.”¹⁷²

Simply put, when Ḥaḍrat affirms *khātamiyyat zamāniyyah* and regards it as unanimous, but simultaneously mentions a point thereby alluding to the excellence of the Messenger of Allah ﷺ from the Qur’anic term “*Khātam al-Nabiyyīn*”, it does not necessitate that somebody else must have also highlighted this point before him. For numerous *Ṣūfiyyah*,

¹⁷² For details pertaining to this Question & Answer, see: *Munāẓarah ‘Ajibah* pp. 93-97

scholars and researchers have expressed the same as Ḥaḍrat Nānotawī ؒ has, without specifically applying divisions to *khātamiyyah*. Therefore, ‘Allāmah Baḥr al-‘Ulūm al-Lakhnawī ؒ provides the same interpretation in his book *Faṭḥ al-Raḥmān* while explaining a poem from *Mathnawī*, which is as follows:

بہر این خاتم شدست او کہ بہ جود مثل او نہ بود و نہ خواهند بود

چونکہ در صنعت برد استاد دست نہ تو گوی ختم صنعت بر تو است

The Prophet is the Khātam because no likeness has he in generosity nor will he. Like when a scholar acquires special mastery in a field, you say: This field has been sealed by you.

In explanation of this poem, ‘Allāmah Baḥr al-‘Ulūm ؒ writes:

یعنی آن سرور ﷺ خاتم است و خاتم الرسل ﷺ لقب او شدہ بجہت آنست کہ در جود و بخشائش مثل او نیست و نخواہد بود کہ جود آن سرور ﷺ عام است بہمہ کساں از عالم تا اینکہ ہیچ کس بکمال نبوت ولایت نمیرسد مگر از مشکاة روحانیت او و او ﷺ مفیض کمالات بر ہمہ اولیاء و انبیاء است۔

تحقیقش آنست کہ حقیقت آن سرور ﷺ جامع است بر جمیع حقائق را و کمال آن سرور ﷺ بجمیع کمالات را و مرتبہ نبوت آن حضرت ﷺ جامع است بر جمیع مراتب نبوت را، و ہیچ نبی نہ بود دیگر آنکہ نبوت تشریع گرفت از روحانیت او ﷺ پس شرائع ہمہ انبیاء شرائع آن سرور ﷺ بود کہ انبیاء صلوٰۃ اللہ علیہم از روحانیت آن سرور و مشکوٰۃ آن سرور ﷺ گرفتہ رسانیدند۔

“Meaning, the Prophet ﷺ is ‘Khātam’ and he is designated ‘Khātam al-Rusul’ because there is no one like him in generosity, favour and bestowal, nor will there be. His gift is inclusive of all people. No prophet

has reached his prophetic perfection nor a saint his saintly perfection but via the effusion of his spiritual light. He has gifted the perfections to all prophets and saints.

Behind this assertion lies the fact that the reality of Prophet Muḥammad, the Leader of the Universe ﷺ, encompasses all realities, and his perfection encompasses all perfections, and the rank of his prophethood encompasses all ranks of prophethood. And whoever became a prophet obtained prophethood through his spirituality. Thus, in reality, all the laws of the prophets were indeed the laws of Prophet Muḥammad ﷺ, for the prophets, peace be upon them, obtained them through the spirituality of the Holy Prophet ﷺ and conveyed them to their respective nations.”¹⁷³

Then commentating on the second poem of Mathnawī: “Like when a scholar acquires special mastery in a field...”, he states:

ازین جهت که استاد است و جواد است بر انبیاء و اولیاء و درجود و افاضت مثل ندارد اطلاق
صفت ختم بر اوست۔

“Since the Prophet ﷺ is the teacher of all prophets and saints, and has gifted them all, and there is none like him in this generosity and favour, this is why he has been designated with the attribute of ‘Khātam’.”¹⁷⁴

Besides, it also becomes evident from several passages of Mullā ‘Alī al-Qārī, Al-Shaykh al-Akbar Ibn ‘Arabī and Imām al-Sha‘rānī رحمہ اللہ that they never centralised the term “Khātam” with Chronological Sealship [khātamiyyat zamāniyyah] but they have also intended other meanings from the term “Khātam.” Further, in the view of Mawlānā Manẓūr Nu‘mānī رحمہ اللہ, the meaning of this Ḥadīth:

¹⁷³ Baḥr al-‘Ulūm, referenced from Futūḥāt Nu‘māniyyah p. 482

¹⁷⁴ See: Futūḥāt Nu‘māniyyah pp. 484-87

عن العرياض بن سارية صاحب رسول الله أنه قال سمعت رسول الله يقول إني عبد الله وخاتم النبيين وإن آدم لمنجدل في طينته (جمع الفوائد)

“Ḥaḍrat ‘Irbāḍ bin Sariyah ﷺ, the Companion of the Messenger of Allah ﷺ heard him say: I am ‘Abd-Allāh [Slave of Allah], and the Seal of all Prophets, (I was a Prophet) when Ādam was mingled in the mud.”

¹⁷⁵

This Ḥaḍīth is validated only when the Intrinsic Sealship [khātamiyyat dhātī] is also recognised for the Noble Messenger ﷺ¹⁷⁶ such that Mawlānā Manzūr Aḥmad Nu‘mānī ﷺ goes on to state:

Mr. Ahmad Riḍā Khān Ṣāhib “Fāḍil Barelwī” has also acknowledged this fact in his numerous writings that whoever has been granted a rank in this universe has been bestowed through the medium of the Noble Messenger ﷺ. I will just quote a passage from his book *Jazā’ Allāh ‘Aduwwah*:

*“It is evident from recurrent clear texts of the noble saints and the glorious imams and luminous scholars that every blessing, whether little or much, small or big, physical or spiritual, religious or worldly, outward or inward, from the first day till now and from now till the Resurrection, and from the Resurrection till the Afterlife, and from the Afterlife to Eternity, whether a believer or disbeliever, obedient or disobedient, angel or man, jinn or animal, rather everything besides Allah which is acquired by anyone or has been acquired or will be acquired, its bud opens or opened or will open with his gracious breeze, and is distributed or was distributed or will be distributed from his hand. He ﷺ is the secret of existence and the foundation of existence and the greatest vicegerent of Allah and the one given charge of the bounty of the world.”*¹⁷⁷

¹⁷⁵ Jāmi‘ al-Fawā’id

¹⁷⁶ See: Futūḥāt Nu‘māniyyah p. 548

¹⁷⁷ Jazā’ Allāh ‘Aduwwah p. 23

From this passage it is acknowledged that whatever spiritual, bodily, worldly, religious, outward and inward blessing is granted or will be granted to the creation [makhlūq], it is a consequence of the generous favour of the Noble Prophet ﷺ. Since *nubuwwah* is also one of the highest levels of religious and spiritual blessings, this too was granted to others Anbiyā' ﷺ (before) through the medium of the Noble Messenger ﷺ.

This is precisely the research of the author of *Tahdhīr al-Nās*, whether one calls it *inherent* and *attribute by association* in their terminology or name it something else, the concept and belief remain the same; it does not change. The discussion pertains to the belief and not the term used for it.¹⁷⁸ Hence other scholars and Sufis have also elaborated the aforementioned theory of Ḥaḍrat Nānotawī ﷺ in their own style.

4. When the stance of Ḥaḍrat Nānotawī ﷺ becomes clear through the above explanation, the need does not arise to search for such passages of his wherein the negation of continuity of prophethood becomes apparent as Mawlānā ﷺ also acknowledges the creed of Noble Messenger ﷺ being the *khātām* in terms of time, he does, however oppose the restriction of the (interpretation of) the term *khātām* to itself (i.e. time). It is however clear from the above description that Mawlānā ﷺ also upheld the same creed of prophethood having sealed and terminated with the Noble Messenger ﷺ, as it manifests from the above stance of the Mawlānā.

Despite this, it is clear from a few quotes that follow that the Mawlānā completely rejects continuation of prophethood after the Noble Messenger ﷺ in any form and believes that prophethood is sealed with him. Several passages that bear similarities can be found in his other works. For instance, the opening line of *Munāẓarah 'Ajibah* reads thus:

¹⁷⁸ See: *Futūḥāt Nu'māniyyah* p. 504

حضرت خاتم المرسلین ﷺ کی خاتمیت زمانی تو سب کے نزدیک مسلم ہے اور یہ بات بھی سب کے نزدیک مسلم ہے کہ آپ اول المخلوقات ہیں۔

*“The Chronological Sealship of the Revered Seal of Rasūl-Allāh ﷺ is accepted by all, and it is also accepted by all that he is the first of creation.”*¹⁷⁹

It is mentioned on page 39 of the same book:

خاتمیت زمانی، اپنا دین و ایمان ہے، ناحق کی تہمت کا البتہ کچھ علاج نہیں۔

*“Chronological Sealship is my religion and faith, though certainly there is no cure for undeserved accusations.”*¹⁸⁰

Further, on page 50 he writes:

خاتمیت زمانی سے مجھے انکار نہیں، بلکہ یوں کہیے کہ منکروں کے لیے گنجائش انکار نہ چھوڑی، افضلیت کا اقرار ہے۔ بلکہ اقرار کرنے والوں کے پاؤں جمادے اور نبیوں کی نبوت پر ایمان ہے پر رسول اللہ کے برابر کسی کو نہیں سمجھتا۔

*“I never denied Chronological Sealship. Rather, it would be more correct to say I left no room for the deniers to deny it. I believe in the Prophet’s ﷺ superiority, and have strengthened the foothold of those who believe in this. Moreover, I believe in the prophethood of the other prophets, but I do not consider anyone equal to the Messenger of Allah ﷺ.”*¹⁸¹

On page 69 he writes:

ہاں یہ مسلم ہے کہ خاتمیت زمانی اجماعی عقیدہ ہے۔

¹⁷⁹ Munāẓarah ‘Ajibah

¹⁸⁰ Ibid., p. 39

¹⁸¹ Ibid., p. 50

“Yes it is accepted that Chronological Sealship is a unanimous creed.”

In his other work titled *Qiblah Numā*, the Mawlānā states:

آپ کا دین، سب دینوں میں آخر ہے اور چونکہ دین، حکم نامہ خداوندی کا نام ہے تو جس کا دین آخر ہوگا وہی شخص سردار ہوگا، کیونکہ اسی کا دین آخر ہوتا ہے جو سب کا سردار ہوتا ہے۔ (قبلہ نما،

ص ۱۱)

“His religion [dīn] is the last of all religions, and since dīn is the name of Divine Decree, the one whose religion is last, he will be the chief, because only the person whose religion is last will be the master of all.”

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It is further mentioned in *Munāẓarah ‘Ajibah*:

نبی ﷺ اول المخلوقات ہیں بدلیل اول ما خلق اللہ نوری اور آخر الانبیاء ہیں بدلیل خاتم النبیین، پس نظیر اُن علیہ السلام کا، دونوں وصفوں میں متمتع بالذات ہیں۔ (مناظرہ عجیبہ، ص ۱۲۵، مکتبہ قاسم العلوم)

“The Prophet ﷺ is the first of creation [awwal al-makhlūqāt] as established by the Ḥadīth: ‘awwalu mā khalaqa Allāhu nūrī’ [the first thing Allah created was my light], and he ﷺ is the last of the prophets [ākhir al-anbiyā’] as established by the verse regarding ‘Khātam al-Nabiyyīn’ [Seal of the Prophets]. Thus, it is intrinsically impossible to find a peer [naẓīr] of him in both of these attributes.”¹⁸³

Further he states:

¹⁸² *Qiblah Numā* p. 11

¹⁸³ *Munāẓarah ‘Ajibah* p. 125, Maktabah Qāsim al-‘Ulūm

جیسے آفتاب پر سلسلہ فیض نور ختم ہو جاتا ہے، (ویسے ہی) ہمارے رسول اللہ ﷺ پر فیض نبوت ختم ہو جاتا ہے۔ اس بات کے سمجھنے کے لیے کافی تھا کہ خاتم بمعنی آخر و متاخر ہے۔ (ملکوتات حضرت نانوتوی رح، ص ۹۵)

“Just as the chain of radiance culminates in the sun, similarly, the grace of prophethood concludes with the Messenger of Allah ﷺ. To understand this, it is sufficient to understand that ‘Khātam’ means the last and the final.”

In his response to “Restriction No. 8” in *Munāẓarah ‘Ajībah*, he states:

آپ ہی فرمائیں تاخر زمانی اور خاتمیت عصر نبوت کو میں نے کب باطل کیا؟ اور کہاں باطل کیا؟ مولانا میں نے تو خاتم کے وہی معنی رکھے جو اہل لفظ سے منقول ہیں۔ (مناظرہ عجیبہ ص ۳۷، بحوالہ عقیدۃ الامت ص ۳۰)

“Can you please tell me when or where did I deny his Chronological Finality and the Finality of the period of his Prophethood? Mawlānā, I have interpreted the term ‘Khātam’ in the same manner as it has been reported by the people of linguistic expertise.”¹⁸⁴

And further:

جب حضور ﷺ خاتم النبیین، خاتم مراتب علمیہ اور خاتم مراتب حکومت ہوئے تو نہ ان کی تعلیم کے بعد کوئی معلم، تعلیم آسمانی لے کر آئے اور نہ ان کے بعد اور کوئی حاکم، خدا کی طرف سے حکم نامہ لائے۔ (جواب ترکی بہ ترکی، ص ۵۱، بحوالہ عقیدۃ الامت)

“Since Prophet Muḥammad ﷺ came as the Seal of the Prophets, the Seal of the highest ranks of knowledge, and the Seal of rulership, no

¹⁸⁴ Ibid., p. 38 from: ‘Aqīdat al-Ummat p. 30, Chapter: Responses to Restrictions

*teacher could bring heavenly knowledge after his teachings, and no ruler could come with Divine legislation after his demise.”*¹⁸⁵

Moreover he states:

اپنا دین و ایمان ہے، بعد رسول اللہ ﷺ کسی اور نبی کے ہونے کا احتمال نہیں، جو اس میں تامل کرے اسے کافر سمجھتا ہوں۔ (مکتوبات، ص ۱۰۳۔ بحوالہ عقیدۃ الامت)

*“It is my religion and faith that after the Messenger of Allah ﷺ, there is no possibility for another to become a prophet and whoever doubts this I reckon them a disbeliever.”*¹⁸⁶

And Allah the Exalted knows best!

_Servant Muḥammad Zubayr [may he be pardoned]

Dār al-Iftā', Dār al-'Ulūm Karachi

28 Dhu al-Ḥijjah, 1423 AH

Fatwā No. 79/60

Approved by:

Mawlānā Muftī Muḥammad Taqī 'Uthmānī [may he be pardoned]

6/1/1424 AH

Signatories:

Mawlānā Muḥammad 'Abd al-Mannān [may he be pardoned]

Mawlānā 'Abd al-Rawūf Sukkurwī

Mawlānā Maḥmūd Ashraf

¹⁸⁵ Jawāb Turkī bah Turkī p. 51, as quoted in 'Aqīdat al-Ummat

¹⁸⁶ Makrūbāt p. 103, from 'Aqīdat al-Ummat

❖ Mawlānā ‘Abd al-Ḥayy al-Lakhnawī ۞ and

Khatm al-Nubuwwah ❖

At the onset, the text of Mawlānā ‘Abd al-Ḥayy ۞ (d. 1304 AH/1886 CE) from which the Mirzāiyyah establish substantiation in support of their creed, will be quoted below verbatim:

علماء اہلسنت بھی اس امر کی تصریح کرتے ہیں کہ آنحضرت ﷺ کے عصر میں کوئی نبی صاحب شرع جدید نہیں ہو سکتا اور نبوت آپ کی تمام مکلفین کو شامل ہے۔ اور جو نبی آپ کے ہم عصر ہوگا وہ تبع شریعت محمدیہ ہوگا۔ پس بہر تقدیر بعثت محمدیہ عام ہے۔ (دفع الوسواس فی اثر ابن عباس ص ۳، منقول از الفضل ۲۷ جولائی ۵۲ء خاتم النبیین نمبر)

*“The scholars of Ahl al-Sunnah also specify the fact that no prophet with a new Sharī‘ah can come during the lifetime of the Prophet ﷺ, and his prophethood encompasses all those legally obligated [mukallaf]. Any prophet contemporary to him would have to follow his ﷺ Sharī‘ah. Therefore, in every case, the prophethood of Muḥammad ﷺ is universal.”*¹⁸⁷

The Mirzāiyyah infer from this text that after the Noble Messenger ۞, there is a possibility of appearance of a new prophet as a follower of his

¹⁸⁷ Dafi’ al-Waswās fī Athar ibn ‘Abbās p. 3 as cited in Al-Fazl, 21st July 1952, Khātam al-Nabiyyīn Special Issue

Sharī'ah, meaning an *ummatī nabiyy* (a prophet who is a follower). Therefore, subordinate prophethood will continue after him ﷺ.....to what extent does this substantiation and claim by the Qadiyanis hold weight, it will be answered from the pen of Mawlānā 'Abd al-Ḥayy ﷺ himself. And the interesting part is that the statement of Mawlānā which we wish to quote appears after the aforementioned statement. Kindly be just and reflect. We would like to work with the introductory statement first:

قد كتبت قبل هذا فى هذا الباب رسالة سميتها بـ "الآيات البينات على وجد الأنبياء في الطبقات وأخرى مسماة بدافع الوسواس فى أثر ابن عباس"، وكلاهما باللسان الهندية، هذا رسالة ثالثة بلغة أهل الجنة العربية، و مرتبة على باين هما لتحقيق المقاصد كالأصين- (زجر الناس على إنكار أثر ابن عباس، ص ١، مجموعة خمسه رسائل)

*"Before this, I had penned a treatise on this subject, which I called Al-Āyāt al-Bayyinat 'alā Wujūd al-Anbiyā' fī al-Ṭabaqāt [Clear Evidences on the Existence of Prophets in the Strata], and another which I called Daḥī' al-Waswās fī Athar ibn 'Abbās [Repelling Whispers about the Athar of Ibn 'Abbās] and both of them are in the Urdu language. This is a third treatise in Arabic, the language of the inhabitants of the Garden, arranged into two chapters in order to verify the objectives as two principles."*¹⁸⁸

The Mawlānā has clarified this matter in this third treatise, *Zajr al-Nās*, as follows:

¹⁸⁸ *Zajr al-Nās 'alā Inkāri Athar ibn 'Abbās* p. 1

ختم نبینا ﷺ حقیقی بالنسبة إلى جميع أنبياء جميع الطبقات، بمعنى أنه لم يعط بعده النبوة لأحد في طبقة۔ (زجر الناس على إنكار أثر ابن عباس، ص ۲۸، مجموعہ خمسۃ وسائل)

“However, the Seal of the Prophet ﷺ is actual in relation to all prophets in all levels, in the sense that none will be given prophethood after him in any of the strata.”¹⁸⁹

The aforementioned passage of the respected Mawlānā requires no clarification as its meaning in itself is clearly manifest. To conclude this discussion, we will present one more reference from the *Fatāwā* of Ḥaḍrat Mawlānā ‘Abd al-Ḥayy Ṣāhib ؒ for the consolation of the Mirzāiyah:

سوال ۱۰۷: کیا حکم ہے اس صورت میں کہ ایک شخص چھ مثل رسول اللہ نے محقق و موجود عالم میں کہتا ہے۔ یہ صحیح العقیدہ ہے یا فاسق العقیدہ ہے؟ اور وہ شخص مذکور کافر ہے یا فاسق و گنہگار؟

الجواب:- اگر مراد مماثلت نبوی سے مماثلت جمیع صفات نبویہ ہے حتی کہ صفت رسالت میں بھی تو یہ قول کفر ہے۔ کیونکہ قرآن مجید میں آنحضرت ﷺ کی صفت موجود ہے۔ پس دعویٰ کرنا دوسرے نبی کا مخالف نص قطعی کے ہے۔ علامہ ابو شکور سلمی تمہید میں لکھتے ہیں:

قال أبو شکور في التمهيد؛ أعلم أن الواجب على كل عاقل أن يعتقد أن محمداً كان رسول الله و لأنه هو رسول الله وكان خاتم الأنبياء ولا يجوز بعده أن يكون أحد نبيا و من ادعى النبوة في زماننا يكون كافرا۔ انتھی۔ (فتاویٰ مولانا عبد الحی اللکھنوی، ج ۱، ص ۹۹)

¹⁸⁹ Ibid., p. 84

“Query No. 107: What is the ruling of the Sharī’ah in the case where a person claims that there are six individuals in the world equivalent to the Messenger of Allah ﷺ? Is this person of correct belief or of corrupt belief? Is this person a disbeliever [kāfir] or a sinful and corrupt individual?”

Answer: If by equivalence to the Prophet ﷺ, one means equivalence in all prophetic attributes, including the attribute of prophethood, then this statement is an act of disbelief [kufr]. This is because the glorious Qur’ān asserts the unique attribute of prophethood for the Prophet ﷺ. Therefore, claiming that another prophet exists contradicts a definitive text [naṣṣ qaṭ’ī]. The scholar Abū Shakūr al-Sālimī writes in his Tamhīd:

*Know that it is obligatory for every sane person to believe that Muḥammad ﷺ was the Messenger of Allah, and he is the Messenger of Allah now, and he was the Seal of the Prophets. There can be no prophet after him, and whoever claims prophethood in our time is a disbeliever [kāfir]. End of statement.”*¹⁹⁰

Respected readers! Mawlānā ‘Abd al-Ḥayy ؒ has clarified every aspect pertaining to this issue of Khatm al-Nubuwwah, which thereby resolves all the misgivings of the Mirzāiyyah and left no scope for any further interpretations. If, even after this, the Mirzāiyyah persist in misinterpreting Mawlānā ‘Abd al-Ḥayy’s ؒ statements to support their views, then this so-called knowledge and integrity, this understanding and reasoning — filled at every step with deceit and at every turn with fraud and treachery — may well befit only the masters of Rabwah.

¹⁹⁰ *Fatāwā Mawlānā ‘Abd al-Ḥayy al-Lakḥnawī* vol. 1, p. 99

Additional Notes

Analysis of ‘Allāmah Shams al-Ḥaqq al-Afghānī ؒ

‘Allāmah Shams al-Ḥaqq al-Afghānī ؒ writes in his defence of Mawlānā al-Lakhnawī ؒ:

Mawlānā al-Lakhnawī ؒ writes on page 39 of his work *Dafi‘ al-Waswās fi Athar ibn ‘Abbās* that the scholars have made it clear that no prophet with a new law will come in the era of the Noble Messenger ﷺ, and any prophet contemporary to him will be a follower of the Muhammadan law, the prophethood of Muḥammad ﷺ is universal.

The Mawlānā ؒ here is actually discussing about the different earths and the prophets therein, as explained by him on page 84 of *Zajr al-Nās*:

ختم نبينا ﷺ حقيقي بالنسبة إلى جميع أنبياء جميع الطبقات، بمعنى أنه لم يعط بعده النبوة لأحد في طبقة.

*“However, the Seal of the Prophet ﷺ is actual in relation to all prophets in all levels, in the sense that none will be granted prophethood after him in any of the strata.”*¹⁹¹

And Mawlānā writes in his *Fatāwā*, vol. 1, page 99:

قال أبو شكور في التمهيد أعلم أن الواجب على كل عاقل أن يعتقد أن محمدا كان رسول الله و لأنه هو رسول الله وكان خاتم الأنبياء ولا يجوز بعده أن يكون أحد نبيا و من ادعى النبوة في زماننا يكون كافرا.

“Abū Shakūr al-Sālīmī writes in his Al-Tamhīd: Know that it is obligatory for every sane person to believe that Muḥammad ﷺ was the Messenger of Allah, and he is the Messenger of Allah now, and he was

¹⁹¹ *Zajr al-Nās*, p. 84

the Seal of the Prophets. There can be no prophet after him, and whoever claims prophethood in our time is a disbeliever [kāfir].”

In the light of these statements, there stands no scope to allege the Mawlānā of being a negator of Khatm al-Nubuwwah.¹⁹²

Clarification by Mawlānā Mungerī ؒ

Mawlānā Sayyid Muḥammad ‘Alī Mungerī ؒ, while clarifying the belief of Mawlānā ‘Abd al-Ḥayy al-Lakhnawī ؒ, writes:

The passage of the deceased Mawlānā cited by the Qādiyāni polemicist in reality addresses those who contend that the Noble Messenger ﷺ would no longer remain the Seal of Prophets with the descent of prophet ‘Īsā ؑ in the End of Times. He definitely never meant that anyone can obtain prophethood after the Noble Messenger ﷺ, as he writes on page 84 of his book *Zajr al-Nās ‘alā Inkari Athar ibn ‘Abbās*:

لكن ختم نبينا صلى الله عليه وسلم إلى جميع انبياء و جميع الطبقات بمعنى أنه
لم يعط بعده النبوة لا حد في طبقة (زجر الناس ص ٨٤)

*“However, the Seal of the Prophet ﷺ is actual in relation to all prophets in all levels, in the sense that none will be given prophethood after him in any of the strata.”*¹⁹³

And a little further on the same page, he writes:

لا شبهة فى بطلان الاحتمال الثاني وهو أن يكون وجود الخواتم في تلك الطبقات
لما ورد أنه لا نبي بعده و ثبت فى مقره أنه خاتم الأنبياء على الإطلاق و
الاستغراق. (زجر الناس، ص ٨٤-٨٥)

¹⁹² *Ihtisāb Qādiyāniyyat* vol. 13, p. 412

¹⁹³ *Zajr al-Nās ‘alā Inkari Athar ibn ‘Abbās* p. 84

*“There is no doubt of the invalidity of the second possibility, which is that the existence of the seals in those strata is after him, since it was narrated that there is no prophet after him, and it is established in its place that he is the Seal of the Prophets absolutely and totally.”*¹⁹⁴

From this discussion, it is now manifest as the mid-day sun that the deceased Mawlānā acknowledging the Noble Messenger ﷺ being the Seal of the Prophets can never mean that he ﷺ is the Seal of the Prophets in a specific stratum or of a particular kind of prophethood. Rather, he is the Seal of all strata and all kinds of prophethood, and none will be conferred with prophethood after him - whether legislative or non-legislative.

There is no need to write anything further after the foregone explanations by these two respective elders.

¹⁹⁴ Ibid., pp. 84-85

❁ ‘Allāmah Ibn Ḥajar al-Haytamī ❁ and Khatm al-Nubuwwah ❁

Qadiyani Claim

Ḥaḍrat Imām Ibn Ḥajar al-Haytamī ❁ (d. 973 AH/1566 CE), in his extensive discussion on the Ḥadīth: “*If Ibrāhīm had lived, he would have been a truthful prophet*”, grades this as authentic and states that this narration of the Noble Messenger ❁ is transmitted in these words:

وَأَدْخَلَ ﷺ يَدَهُ فِي قَبْرِهِ فَقَالَ: أَمَا وَاللَّهِ إِنَّهُ لَنَبِيِّ ابْنِ نَبِيٍّ وَبَكَى وَبَكَى الْمُسْلِمُونَ
حوله. (الفتاوى الحديثية، ص ١٥٠)

*“The Prophet ❁ placed his hand in his grave and said, ‘By Allah, he was indeed a prophet, the son of a prophet’, and he wept, and the Muslims around him also wept.”*¹⁹⁵

Thereupon, Imām Ibn Ḥajar al-Haytamī ❁ writes:

وَلَا بَعْدَ فِي إِثْبَاتِ التُّبُوَّةِ لَهُ مَعَ صَغَرِهِ لِأَنَّهُ كَعِيسَى الْقَائِلِ يَوْمَ وَلَدَ: ❁ قَالَ إِنِّي عَبْدُ
اللَّهِ ءَاتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ❁ (مَرِيَمَ: ٣٠) . وَكَيْحَيِّ الَّذِي قَالَ تَعَالَى فِيهِ:
﴿وَأَتَيْنَاهُ بِالْحُكْمِ صَبِيًّا﴾ (مَرِيَمَ: ١٢)

¹⁹⁵ Al-Fatāwā al-Ḥadīthiyyah p. 150

“And there is no issue in affirming his prophethood despite his young age, for he is like ‘Īsā ﷺ who spoke on the day he was born: ‘He [‘Īsā ﷺ] said: I am indeed a servant of Allah: He has given me Revelation and made me a prophet.’”¹⁹⁶ And like Yahyā ﷺ about whom Allah the Exalted said: ‘And We gave him Wisdom even as a youth.’”¹⁹⁷

Thereafter he states:

وبه يعلم تحقيق نبوة سيدنا ابراهيم في حال صغره.

“And through this, the prophethood of our master Ibrāhīm ﷺ during his childhood is established.”¹⁹⁸

Our Response:

1. Behold the deceit of the Qadiyanis, though they bring forward the narration: *“The Prophet ﷺ placed his hand in his grave and said:...etc”* they swallowed the initial words of this narration as if it were mother’s milk, because those initial words suffices to topple the castle of sand they have built which they never dare to quote:

وَرَوَاهُ ابْنُ عَسَاكِرَ عَنْ جَابِرَ عَنِ النَّبِيِّ ﷺ. وَأَخْرَجَ أَيْضًا وَقَالَ فِيهِ مَنْ لَيْسَ بِالْقَوِيِّ
عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: (لَمَا تَوَفَّى إِبْرَاهِيمَ.....الخ)

“And Ibn ‘Asākir narrated it from Jābir, from the Prophet ﷺ. He also referenced it and said: In it is someone who is not strong, from ‘Alī ibn Abī Ṭālib ﷺ: ‘When Ibrāhīm ﷺ passed away...”

It must be noted that ‘Allāmah al-Haytamī ﷺ writes the following before mentioning the narration cited by the Qadiyanis: *“In it is someone who is not strong,”* but the Qadiyanis conveniently omit this to keep the readers at bay from discovering the transmitter of this narration being weak and unknown.

¹⁹⁶ Sūrah Maryam 19:30

¹⁹⁷ Sūrah Maryam 19:12

¹⁹⁸ *Al-Fatāwā al-Ḥadīthiyyah* p. 150, as cited in *Aḥmadiyyah Pocket Book* pp. 446-47, old edition

2. Before the aforementioned passage, ‘Allāmah al-Haytamī ﷺ records the narration: “*Had Ibrāhīm lived he would have been a truthful prophet,*” and grades it as authentic, which the Qadiyanis never quote.

3. Even if entitlement to prophethood for Ḥaḍrat Ibrāhīm ﷺ, the son of the Noble Messenger ﷺ is accepted, it still fails to prove continuation of prophethood because:

The particle “لو” is used for an unlikely or impossible situation [ghayr mumkin al-wuqū’] in the Arabic language, as it is in the Qur’anic verse:

لَوْ كَانَ فِيهِمَا آلَاءُ إِلَهَةٍ إِلَّا اللَّهُ لَفَسَدَتَا (سورة الأنبياء 21:22)

“Had there been within the heavens and earth gods besides Allah, they both would have been ruined.”⁹⁹

As it can be inferred from this verse that it is impossible for any other deities to exist save Allah ﷻ. Similarly, the word “لو” in the narration “*if Ibrāhīm had lived...*” infers that it is impossible for Ibrāhīm ﷺ to receive prophethood after the Noble Messenger ﷺ.

The following principle should also be kept in mind:

إن القضية الشرطية لا تستلزم الوقوع

“A conditional statement does not necessitate occurrence.”

Therefore the Ḥadīth in discussion is also a hypothetically conditional statement which does not necessitate occurrence. Hence this statement of the Noble Messenger ﷺ [i.e. *Had Ibrāhīm lived, he would have been a truthful prophet*] has no bearing whatsoever on the Finality of Prophethood.

4. To analogise Ḥaḍrat Ibrāhīm ﷺ with Ḥaḍrat ‘Īsā and Yahyā ﷺ, is an analogy deprived of relevance [qiyās ma’ al-fāriq], for Ḥaḍrat Yahyā and ‘Īsā ﷺ being prophets is recognised. It can be, at most, only claimed that

⁹⁹ Sūrah al-Anbiyā’ 21:22

the son of the Prophet ﷺ hypothetically has the highest entitlement to prophethood (not its occurrence).

What ‘Allāmah Haytamī رحمه الله opined about Ḥaḍrat Ibrāhīm عليه السلام never serves as substantive evidence [*ḥujjah*] for us.

❁ Shaykh Sayyid ‘Abd al-Karīm al-Jīlī ❁ and Khatm al-Nubuwwah ❁

The Qadiyanis state while accusing Shaykh ‘Abd al-Karīm al-Jīlī ❁ (827 AH/d. 1424 CE) that he wrote:

فانقطع حكم نبوة التشريع بعده و كان محمد صلى الله عليه وسلم خاتم النبيين -
(الإنسان الكامل باب ٣٦)

*“With the advent of the Noble Messenger ﷺ, law-bearing prophethood came to an end, he was thus declared as Khātām al-Nabiyyīn.”*²⁰⁰

Answer:

We shall first present a passage from Shaykh ‘Abd al-Karīm al-Jīlī ❁ through which the context of the aforementioned passage will become manifest:

قال الله تعالى: "أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي" ولم تنزل هذا الآية على نبي غير محمد صلى الله عليه وسلم ولو نزلت على أحد لكان هو خاتم النبيين و ماصح ذلك إلا لمحمد صلى الله عليه وسلم فنزلت عليه فكان خاتم النبيين لأنه لم يدع حكمة ولا هدى ولا علماً ولا سرّاً الا وقد نبه عليه وأشار إليه على قدر ما يليق بالنبيين لذلك السر إما تصريحاً وإما تلويحاً وإما إشارة وإما كنايةً

²⁰⁰ *Al-Insān al-Kāmil* Chapter 36, as quoted in *Aḥmadiyyah Pocket Book*, p. 444, old edition

وإما استعارة وإما محكما وإما مفسراً وإما مؤولاً وإما متشابهها إلى غير ذلك من أنواع كمال البيان، فلم يبق لغيره مدخلاً فاستقل بآلا مر و ختم النبوة لأنه ما ترك شيئاً يحتاج إليه إلا وقد جاء به فلا يجد الذي يأتي بعده من الكمل شيئاً مما ينفي أنه نبيه عليه إلا وقد فعل صلى الله عليه وسلم ذلك فيتبعه هذا الكمال كما نبه عليه ويصير تابعا فانقطع حكم نبوة التشريع بعده و كان محمد صلى الله عليه وسلم خاتم النبيين لأنه جاء بالكامل و لم يجرى أحد بذلك. (الإنسان الكامل في معرفة الأواخر والأوائل، مصنف الشيخ عبد الكريم ابن إبراهيم الجيلي، الجزء أول، ص ١١٥، الباب السادس والثلاثون في التوراة)

“Allah ﷻ said: ‘This day I have perfected for you your religion and completed My favour upon you.’²⁰¹ This verse was not revealed to any prophet other than Prophet Muḥammad ﷺ. If it was revealed to anyone, he would be the Seal of the Prophets, which was only true for the Prophet Muḥammad ﷺ.

Therefore, this (verse) was revealed to him. He is hence the Seal of the Prophets, for he left no wisdom, guidance, knowledge and secret, except that he informed of it and he has referred to it, alluding in a manner befitting the prophets with respect to that secret, whether explicitly or implicitly, through indication, allusion, metaphor, or a definitive statement, employing re-interpretation, or in an ambiguous form, among other forms of eloquence in expression. Hence, there does not remain an entry for anyone aside from him, so he is alone in that matter and the Seal of Prophethood. This is due to the fact that he brought everything and did not leave anything behind.

Hence he who comes after him will never discover anything from the perfections that are negated which he informed of, except that he has

²⁰¹ Surah al-Mā'idah 3:3

*already done that. Hence this perfect person will follow him as he has informed of it and he then becomes a follower. The ruling of prophethood of Sharī'ah, as a result, ends with him. And Muḥammad ﷺ is the Seal of the Prophets, because he brought complete perfection which none among the other prophets brought.”*²⁰²

The gist of the above statement is that the Noble Messenger ﷺ brought such a comprehensive Divine Law which is absolute in every respect. If such a law was revealed to other prophets ﷺ then it would have been for the Final Prophet. Since the Noble Messenger ﷺ alone was honoured with such a comprehensive Divine Law, he alone is the Last Prophet and no one else.

This detailed explanation shows that ‘Allāmah ‘Abd al-Karīm al-Jīlī رحمه الله spoke solely in the context subjected to Sharī'ah and not in any other context. Therefore, if he claimed that the Sharī'ah of the Prophet ﷺ is the final Sharī'ah and that no prophet with a new Sharī'ah will come after him, then what mistake did he make? Is not the Prophet ﷺ the Seal of the Divine Laws [*Khātam al-Sharā'i'*]?

²⁰² *Al-Insān al-Kāmil fī Ma'rīfat al-Awākhir wa al-Awā'il*, Author: Shaykh ‘Abd al-Karīm ibn Ibrāhīm al-Jīlī, Part I, Chapter Thirty-Six of the Torah

❖ Shaykh ‘Abd al-Wahhāb al-Sha‘rānī ؒ and Khatm al-Nubuwwah ❖

Qadiyani Contention

Ḥaḍrat Shaykh ‘Abd al-Wahhāb al-Sha‘rānī ؒ (d. 973 AH/1565 CE) states:

وقوله صلى الله عليه وسلم لا نبي بعدي ولا رسول المراد به لا مشرّع بعدي.
(اليواقيت و الجواهر، ج ٢، ص ٢٤)

*“And his ؒ statement: ‘There is no prophet after me nor a messenger,’ meaning that there shall not appear any law-bearing prophet after him.”*²⁰³

Answer:

‘Allāmah al-Sha‘rānī ؒ considers prophethood to be non-acquired (by human effort), meaning it is solely bestowed by Allah ﷻ, unlike the Qadiyanis who view it as something that can be acquired through effort, here are a few references:

²⁰³ *Al-Yawāqit wa al-Jawāhir* vol. 2, p. 24, as quoted in *Aḥmadiyyah Pocket Book* p. 443, old edition

(١) فإن قلت: فهل النبوة مكتسبة أو موهوبة؟ (فالجواب) ليست النبوة مكتسبة حتى يتوصل إليها بالنسك والرياضات كما ظنه جماعة من الحمقاء. (اليواقيت والجواهر، ج ١، ص ١٦٤)

1. "If asked whether prophethood is inherent or acquired? The answer is prophethood can never be acquired through exertion or personal effort, as some foolish people reckon." ²⁰⁴

(٢) فالنبوة وهب والولاية كسب. (اليواقيت و الجواهر، ج ٢، ص ٢٢)

2. "Thus, prophethood [nubuwwah] is exclusively Divine bestowal [wahbī] whereas sainthood [wilāyah] is acquired [kasbī]." ²⁰⁵

'Allāmah al-Sha'rānī رحمه الله has acknowledged the Noble Messenger ﷺ being the Final Prophet at countless places in his *Al-Yawāqīt wa al-Jawāhīr*:

(١) المبحث الخامس والثلاثون في كون محمد ﷺ خاتم النبيين كما صرح به القرآن: اعلم ان الإجماع قد انعقد على أنه ﷺ خاتم المرسلين كما أنه خاتم النبيين وأن كان المراد بالنبيين في الآية هم المرسلين. (جلد دوم، ص ٣٧)

1. "Discourse Thirty-fifth on Muḥammad ﷺ being the Seal of the Prophets, as stated in the Qur'ān. Know that there is a consensus that he ﷺ is the Seal of the Messengers just as he is the Seal of the Prophets, and that what is meant 'by the prophets' in the verse are indeed the messengers." ²⁰⁶

²⁰⁴ *Al-Yawāqīt wa al-Jawāhīr* vol. 1, p. 164

²⁰⁵ *Ibid.*, vol. 2, p. 22

²⁰⁶ *Ibid.*, vol. 2, p. 37

(٢) و كل من ادعاها بعد محمد ﷺ فهو مدّعٍ شريعة اوحى بها إليه سواء وافق شرعنا او خالف فإن كان مكلفا ضربنا عنقه والا ضربنا عنه صفحاً. (جلد دوم، ص ٣٨)

2. *“And anyone who claims it [i.e. the doors of Divine Commands and Prohibitions] after Muḥammad ﷺ is claiming a new Shari‘ah revealed to him, whether it agrees with our Shari‘ah or contradicts it. If the claimant is Islamically accountable, we will execute him; otherwise, we will turn away from him.”* ²⁰⁷

(٣) فعلم أن الأولياء قد يلحقون بالأنبياء في الخلافة و أما الرسالة والنبوة فلا؛ لأن ذلك باب مسدود بعد رسول الله ﷺ. (جلد دوم، ص ١٣١)

3. *“Thus it is understood that the saints [Awliyā’] may succeed the prophets in caliphate, but as for prophethood and messengership, no, because that door is closed after the Messenger of Allah ﷺ.”* ²⁰⁸

As for the passage cited by the Qadiyanis, we have repeatedly stated that all such passages, which only negate the coming of a prophet with a new Shari‘ah after the Prophet ﷺ, are in the context of the descent of ‘Isā ﷺ. This has been explained and substantiated many times. Reiterating the arguments would be redundant and unnecessary.

²⁰⁷ Ibid., vol. 2, p. 38

²⁰⁸ Ibid., vol. 2, p. 131

❖ Important Points to Remember ❖

Below, we will present the readers with some miscellaneous but crucial points regarding the creed of Khatm al-Nubuwwah and the statements of the pious predecessors [*salaf al-ṣāliḥīn*], through which - Allah Willing - it would become fairly easy to defeat the Qadiyanis.

Types of Prophethood in Qadiyanism

According to the Qadiyanis, absolute prophethood is not in continuance, on the contrary, a special kind of prophethood is in effect which they term as reflected [*ẓillī*] and manifestational [*burūzī*] prophethood, in this regard, we will present below three textual references from Qadiyani books:

Reference 1:

“I believe in three types of prophets:

- 1. The one who bears a new Sharī‘ah [Law].*
- 2. One who does not bring a new Sharī‘ah, but receives prophethood directly and carries out the tasks of the previous community, like the prophets Sulaymān, Zakarīyyah and Yaḥyā.*
- 3. And one who neither brings a new Sharī‘ah nor directly receives prophethood, but becomes a prophet by following the previous prophet.”*

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²⁰⁹ *Al-Qawl al-Faṣl* p. 14, as quoted in *Anwār al-‘Ulūm* vol. 2, p. 276

Reference 2:

“It should be noted here that prophethood is of different types, and up to now, prophethood has appeared in three forms:

- 1. Legislative [tashri‘ī] prophethood. The Promised Messiah has referred to this type of prophethood as real prophethood.*
- 2. That prophethood for which it is not necessary to be legislative or real. In the terminology of the Promised Messiah, this is called independent prophethood.*
- 3. Reflected/shadow [zillī] prophethood and prophethood as a follower [ummatī]. With the advent of the Prophet ﷺ, the door to independent and real prophethood was closed, and the door to reflected prophethood was opened.”*²¹⁰

Reference 3:

“Prophets are of two types:

- 1. Legislative [tashri‘ī]*
- 2. Non-legislative [ghayr-tashri‘ī].*

Then ghayr-tashri‘ī nubuwwah is also of two types:

- 1. Those who received prophethood directly.*
- 2. Those who received prophethood through the adherence of a previous legislative prophet.*

*Before the advent of Noble Messenger ﷺ, only the first two types of prophets were used to be sent.”*²¹¹

²¹⁰ Mas‘alah Kufr awr Islām kī Ḥaqīqat p. 31, author: Mirzā Bashīr Aḥmad

²¹¹ Mubāḥathah Rawalpindi p. 175

The Deceit and Deception of the Qadiyanis

Although the Qadiyanis claim continuation of a special type of [zillī-burūzī] prophethood; but this special type is never mentioned anywhere in the Qur’ān and Ḥadīth or the quotes of the elders which they usually cite. Their arguments lack coherence. The assertion differs from the evidence provided. While they present arguments, there is a conspicuous absence of alignment between the claim and its supporting evidence, revealing an overt deception and fraud.

Our Demand to the Qadiyanis

We demand the Qadiyanis to present their claim according to the following expositions and elucidations, because in their view, the claim of prophethood consists of three components:

1. Continuation of zillī-burūzī prophethood
2. This [form of] prophethood commenced after the Noble Messenger ﷺ
3. This prophethood is acquired [kasbī], which is attained through following the Noble Messenger ﷺ, and not inherent [wahbī].

We declare with conviction that the Qadiyanis can never cite any evidence from the Holy Qur’ān, Ḥadīths or the sayings of the elders that mentions their above-mentioned three expositions.

تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ (سورة البقرة

(٢:٢٤)

“If you cannot do this - and you never will - then beware of the Fire prepared for the disbelievers, whose fuel is men and stones.”²¹²

The Statements of the Elders - An Analysis

The authoritative sources of the Islam are three:

²¹² Sūrah al-Baqarah 2:24

1. The Noble Qur'ān
2. The Blessed Aḥādīth
3. The Consensus [*ijmā'*] of the Ummah

Beliefs [*'aqā'id*] can never be proved through personal opinions of any individual, neither can it be presented as an argument, but will be accepted only if it is consistent with the Qur'ān and Sunnah, or else it shall stand dismissed. Shaykh 'Abd al-Wahhāb al-Sha'rānī ؒ states:

وكان شيخنا شيخ الإسلام زكريا الأنصاري رحمه الله يقول: لا يخلو كلام الأئمة عن ثلاثة أحوال: لأنه إما أن يوافق صريح الكتاب والسنة، فهذا يجب اعتقاده جزمًا، وإما أن يخالف صريح الكتاب والسنة، فهذا يحرم اعتقاده جزمًا، وإما أن لا يظهر لنا موافقته ولا مخالفته، فأحسن أحواله الوقف. انتهى. (اليواقيت والجواهر، ص ٣)

“Our esteemed teacher, Shaykh al-Islām Zakariyyah al-Anṣārī ؒ used to say: The speech of the elders could be divided into three categories:

- 1. Those that concur with the explicit texts of the Qur'ān and the Sunnah - on this placing full trust is compulsory.*
- 2. Those which conflict with the explicit texts of the Qur'ān and Sunnah - placing trust on these statements is not permissible at all.*
- 3. Those statements which are ambiguous as to whether they concur, correspond or contradict the texts of the Qur'ān and Sunnah - the best approach to such statements is to remain cautious (i.e. neither must we accept nor reject them).”²¹³*

The above cited statement of 'Allāmah al-Sha'rānī ؒ is the conclusive proof on the Qadiyanis.

²¹³ Al-Yawāqit wa al-Jawāhir p. 3

If the opinion of any elder is hypothetically in agreement with the Qadiyanis, it will be ignored as it never serves as an authoritative proof for us.

The Research of Muftī Muḥammad Taqī ‘Uthmānī

The insights of Shaykh al-Islām Ḥaḍrat Mawlānā Muftī Muḥammad Taqī ‘Uthmānī Ṣāḥib are being presented with the addition of some headings, which are extremely beneficial.

Our Objective in Clarifying the Quotes of the Ṣūfiyyah

Our objective behind interpreting and explaining the ambiguous statements of those Sufis, which the Qadiyanis endeavour to rely upon, is not at all to suggest that it is going to harm this well-established and universally accepted belief in the Finality of Prophethood [Khatm al-Nubuwwah] in any way if their writings, though hypothetically, are found to be contradicting this doctrine. Rather, the true purpose of anyone who has ever tried to present a correct interpretation of their statements is simply to clarify that a false accusation has been made against them, which needs to be removed in the interest of justice and fairness. In other words, presenting these revered figures’ writings as contradictory to the Finality of Prophethood does not cast any aspersions on the doctrine of Khatm al-Nubuwwah but rather places the blame on these venerable figures. Therefore, what has been said in interpreting their statements is not a defence of the doctrine of Khatm al-Nubuwwah, but a defence of these revered figures.

Qadiyani Attitude towards the Quotes of Past Predecessors of Islam

The Qadiyanis have no right to quote these writings in their support, as they themselves have refused to acknowledge even the consensus of the Ummah on various occasions. They have also refused to accept it as a basic source of Islamic law. Opposing the belief in the second coming of ‘Īsā ﷺ, Mirzā Ghulām Aḥmad says:

*“When it is possible that even prophets misinterpret prophecies, then consensus of the Ummah, which is blind agreement, loses all significance.”*²¹⁴

He further says:

*“Common opinions of the Muslim Ummah, including devoted saints, cannot be said to be a consensus free of faults.”*²¹⁵

Having this opinion about consensus of the Ummah, it is no wonder that they attach least importance to the saying of the past authorities of Islam, he also expresses this explicitly:

*“The sayings of the past as well as the present authorities have no value as a source of Islamic law. In case they have any difference in a certain matter, the group whose views accord with the Holy Qur’ān will be just and right.”*²¹⁶

He also writes:

ومن تفوه بكلمة ليس له أصل صحيح في الشرع ملهما كان أو مجتهدا فيه الشياطين متلاعبة. [أئنه كمالات اسلام، ص ٢١، طبع ربه (١٨٩٣ء)]

*“A person who says anything which is not supported by Islamic Sharī‘ah is a plaything in the hand of Satan. No matter whether he gets revelations or is a mujtahid.”*²¹⁷

How in the face of these facts can the Qadiyanis dare to quote the writings of mystics of Islam?

The Style and Mode of the Expression of the Ṣūfiyyah

The third basic fact to be kept in view, is that every science and every art has its own particular aims and objectives, and limitations; it has its own particular terms and phraseology. The same man cannot be an

²¹⁴ *Izālah Awhām* 2nd edition, 1902, vol. 1, p. 71, *Rūḥānī Khazā’in* vol. 3, p. 172

²¹⁵ *Izālah Awhām* 2nd edition, 1902, vol. 1, p. 72, *Rūḥānī Khazā’in* vol. 3, p. 173

²¹⁶ *Ibid.*, vol. 2, 2nd edition, 1902, p. 269

²¹⁷ *Āynah Kamālāt Islām* p. 21, Rabwah, 1893

expert in every art and science. A person who is not an expert in a certain art and has no experience in that field, often becomes a victim of terrible mistakes and misconceptions. If a layman starts his own medical treatment by merely reading some books on medical science, he is obviously exposed to greater dangers and even death. The same is the case with Islamic science. The science of *tafsir* [Interpretation of the Qur'ān], *'ulūm ḥadīth* [the science of ḥadīth], *fiqh* [Islāmic jurisprudence], religious theories and *taṣawwuf* [mysticism] all have their own terminology and methods of expression, quite distinct from those of other sciences. The most subtle and complicated expressions are found in the books of mysticism and its philosophy. Since these books do not relate to physical experiences and observations and mostly deal with internal spiritual conditions and intrinsic occurrences experienced by the mystics during their meditational exercises, these experiences are usually difficult to express in common terms.

Neither have the basic Islamic principles and injunctions and prohibitions been the subject of mysticism nor books of mysticism were ever considered to be the source of Islamic teachings. The basic theoretical foundations of Islamic teachings are discussed in *'ilm al-kalām* [An Islamic science for proving all Islamic beliefs through logic] and the laws of injunctions and prohibitions are described in the science of *fiqh*. Books on mysticism are not considered to be authoritative and relevant in such matters. Even the mystics, themselves, take guidance from the books of *fiqh* and *kalām* in such matters. Most of the mystics of Islam have specified that only those persons are allowed to read their books who have passed through all spiritual exercises. Sometimes these books contain things which apparently do not seem to make sense. Sometimes the meaning understood by the words used, seem to be illogical, but they convey different ideas through them, which for a common man have no meanings. Therefore, quotations from books on mysticism will be misleading in matters of fundamental Islamic concepts. It will be a

dangerous mistake to substantiate quotations from books on mysticism for or against matters of basic significance in Islam.

This principle has also been acknowledged by the great mystics and Sufis of Islam. Ḥaḍrat Mujaddid Alf al-Thānī ﷺ, a renowned authority on mysticism accordingly writes:

پس مقرر شد که معتبر در اثبات احکام شرعیہ کتاب و سنت است و قیاس مجتہدان و اجماع امت نیز مثبت احکام است - بعد از این چهار ادله شرعیہ، هیچ دلیل مثبت احکام شرعیہ نمی تواند شد -
الهام مثبت حل و حرمت نہ بود و کشف از باطن اثبات فرض و سنت نہ نماید۔ (مکتوب ۵۵،
مکتوبات حصہ ہفتم، دفتر دوم، صفحہ ۱۵)

*“The Holy Qur’ān and the Sunnah are the sources of injunctions and prohibitions for the Islamic Ummah and derivations of great jurists of Islam can prove do’s and don’ts of the Shari’ah. No other source, other than the four sources mentioned above, can prove anything of Islamic Shari’ah. inspirations of the saints [ilhām] or meditative visions [kashf] can neither permit nor prohibit anything, nor even warrant ritual worship.”*²¹⁸

Referring to derivation of the issues relating to ‘ilm al-kalām he writes:

قائل آن سخنان شیخ کبیر یعنی باشد یا شیخ اکبر شامی، کلام محمد عربی علیہ و علی آلہ الصلوٰۃ والسلام در کار است، نہ کلام محی الدین ابن عربی و صدر الدین قونوی و عبدالرزاق کاشی۔ ما را بہ نص کار است نہ بہ فص، فتوحات مدنیہ از فتوحات مکیہ مستغنی ساخته است۔ (مکتوبات حصہ اول دفتر اول مکتوب نمبر ۱۰)

“Irrespective of whether Shaykh Kabīr Yamanī or Shaykh Akbar Shāmī makes such remarks, we are only concerned with the remarks made by

²¹⁸ Maktūbāt Letter 55, Part 7, Book 11, p. 15

Muḥammad ﷺ. The statements of Muḥyī al-Dīn ibn Arabī, Ṣadr al-Dīn al-Qūnawī and ‘Abd al-Razzāq al-Kāshī are not important to us. We prefer naṣṣ [i.e. Qur’ān and Ḥadīth] over faṣṣ [i.e. Fuṣūṣ al-Ḥikam], Futūḥāt al-Madaniyyah [i.e. Aḥādīth] has made us independent of Futūḥāt al-Makkiyyah [of Ibn ‘Arabī ﷺ].”²¹⁹

In view of the above three basic facts, the quotations from the books of the mystics of Islam stand totally irrelevant. Particularly when they are cited in support of such a fundamental issue in discussion.

Even assuming for a moment that some such mystic writings do really exist, the absoluteness of the belief in the Finality of Prophethood is not at all affected. However those who blame the mystics of Islam for believing in the continuity of non-legislative Prophethood, do so, because they are not capable of comprehending the terminology and style of their writings. It is beyond the scope of this treatise to present a precise elaboration of their writings, but we have quoted some very explicit writings of the mystics which unambiguously probes that they, too, like the whole Muslim Ummah, have firm belief in the Finality of Prophethood.²²⁰

Challenge to Qadiyanis

If the Qadiyanis are so eager to prove the continuation of prophethood from the texts of our scholars, then let them present us with one such text of an elder in which their is a clear attestation that such and such a person became a prophet after our Noble Messenger ﷺ and that he was a true prophet, let them bring just one passage.

هَاتُوا بُرْهَنَكُمْ إِنْ كُنْتُمْ صَادِقِينَ. (سورة البقرة ١١١: ٢)

“Produce your proof if you are truthful.”²²¹

²¹⁹ Ibid., part 1, Book I, Letter No. 10

²²⁰ Qādiyānī Fitnah awr Millat Islamiyyah ka Mawqaf pp. 132-136

²²¹ Sūrah al-Baqarah 2:111

The Quotes of the Elders in the View of Mirzā Qādiyānī

Qadiyanis should first read the following text of Mirzā Qādiyānī before putting forward the statements of our elders, he writes:

*“Thus humiliated and silenced, our opponents finally come up with the excuse that this is what their forefathers have been saying. They do not consider that those elders were not infallible, and that just as the ancestors of Jews stumbled in the understanding of their prophecies, so have these elders stumbled.”*²²²

Important Clarification

Those luminaries, including Shaykh Ibn ‘Arabī ؒ, who have described the Noble Prophet ﷺ as the last law-bearing Messenger, have written so in the view of the imminent descent of Ḥaḍrat ‘Īsā ؑ. Although Ḥaḍrat ‘Īsā ؑ will still be a prophet during his descent, but now that his tenure of prophetic ministry or mission had elapsed (in his previous time on earth), he will therefore now adhere to the religion of Islam like an *ummatī* [follower], this has been written by several exegetes including ‘Allāmah Zamaksharī.

A Question to Qadiyanis

Like the Muslims, the Qadiyanis regard continuity of legislative prophethood to be disbelief [*kufr*], as Mirzā Qādiyānī admits:

*“I consider any claimant of prophethood with messengership after the Noble Messenger to be a liar and a disbeliever. I believe that the Revelation [wahy] of messengership [risālah] commenced with Ādam and ended with the Noble Messenger.”*²²³

With regards to *zillī-burūzī* prophethood, Mirzā Qādiyānī states:

“I am the only one from this Ummah to be honoured with so great a share of Divine Revelation and Knowledge of the Unseen, and such a

²²² Barahīn Aḥmadiyyah Part 5, Appendix, p. 124. Rūḥānī Khazā’in vol. 21, p. 290

²²³ Majmu’ah Ishtihārāt vol. 1, pp. 230-231

*great share of this bounty has not been bestowed upon any of the Awliya' and 'Abdāl and Aqtāb among the Muslims who have passed before me. Therefore, for this reason I alone have been distinguished for the title of prophet. None of the others deserve this title."*²²⁴

In the light of these two references, we have this question to the Qadiyanis: What is the principle for receiving non-legislative prophethood, which was never classified by anyone else in the past thirteen hundred years with the exception of Mirzā Qādiyānī?

Advice to the Qadiyanis

To conclude, we advise the Qadiyanis with all goodwill that they still have time and respite to kick the worldly benefits associated with Qadiyanism and embrace the mercy of the Noble Messenger ﷺ and give up on their obstinacy and stubbornness, and never become an example of this verse:

يُخٰدِعُونَ اللّٰهَ وَالَّذِيْنَ ءَامَنُوْا وَمَا يَخٰدِعُوْنَ اِلَّا اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ. (سورة البقرة

(٢: ٩

“They are trying to deceive Allah and those who believe, but they do not realise that in truth they are only deceiving themselves.”²²⁵

And our duty is to only deliver the clear message

_Mushtāq Aḥmad

Madrassa Jāmi‘ah ‘Arabiyyah Chiniot

6th March 2006/ 5th Ṣafar al-Muẓaffar 1427 AH

²²⁴ Ḥaqīqat al-Wahy p. 391. Rūḥānī Khazā'in vol. 22, pp. 406-407

²²⁵ Sūrah al-Baqarah 2:9

❖ A Humble Appeal to Brothers in Islam ❖

The Mirzāiyyah, following in the footsteps of their prophet, act with extreme deceit in every matter; they excel in their immaculate cunningness and deception even while citing references. The author's intended meaning changes as they resort to some far-fetched interpretation. Therefore, I strongly urge my fellow Muslims not to be swayed when the Qadiyanis cite such references from the books of the pious predecessors until its authenticity is verified directly from the original source; there will undoubtedly be some fabrication of the Qadiyanis underlying it. As their forefather Mirzā Qādiyānī had resorted to falsehoods in his writings, in the same way his followers too never refrain from disgorging lies, our experience testifies this.

For the contentment of our academic circle it is submitted that the foregone citations have been sourced directly from our own books ensuring accuracy and alignment with the original content, Allah-Willing, no contradictions will be found. The work has been done with honesty. May Allah ﷻ accept it.

_Muḥammad Nāfi‘

Jāmi‘ah Muḥammadī Sharīf, Jhang

﴿ Appendix I ﴾

An Academic Response for the Misapprehensions Concerning the Elevation and Descent of ‘Īsā ﷺ

- Discussion on the Narration of Hubayrah bin Yarīm
- Answer to the Statement: “Death of ‘Īsā bin Maryam ﷺ” attributed to Imām Mālik ﷺ
- The Statement of Ibn Ḥazm al-Zāhirī ﷺ and our Response
- The Statement of Ḥāfiẓ Ibn Kathīr on the Life of Ḥaḍrat ‘Īsā ﷺ - Its Footnote by Shaykh Fahīm Abū ‘Ubayd and our Response

Discussion on the Narration of Hubayrah bin Yarīm

أخبرنا عبد الله بن نمير عن الأجلح عن أبي إسحاق عن هُبيرة بن يَرِيم قال: لَمَّا تَوَفَّى عَلِيٌّ بن أَبِي طالب قام الحسن بن عَلِيٍّ فصعد المنبر فقال: أَيُّهَا النَّاسُ، قَدْ قُبِضَ اللَّيْلَةَ رَجُلٌ لَمْ يَسْبِقْهُ الْأَوَّلُونَ وَلَا يَدْرِكُهُ الْآخَرُونَ، قَدْ كَانَ رَسُولَ اللَّهِ ﷺ، يَبِيعُهُ الْمَبْعُوثُ فَيَكْتَنِفُهُ جِبْرِيلُ عَنْ يَمِينِهِ وَمِيكَائِيلُ عَنْ شِمَالِهِ فَلَا يَنْشَى حَتَّى يَفْتَحَ اللَّهُ لَهُ، وَمَا تَرَكَ إِلَّا سَبْعِمِائَةَ دِرْهَمٍ أَرَادَ أَنْ يَشْتَرِيَ بِهَا خَادِمًا، وَلَقَدْ قُبِضَ فِي اللَّيْلَةِ الَّتِي عُرِجَ فِيهَا بَرُوحُ عِيسَى بْنِ مَرْيَمَ لَيْلَةَ سَبْعٍ وَعَشْرِينَ مِنْ رَمَضَانَ.

*“Abd-Allāh ibn Numayr reported from Al-Ajlah from Abī Ishāq that Hubayrah bin Yarīm said, ‘When ‘Alī ibn Abī Ṭālib ﷺ died, Ḥasan ibn ‘Alī ﷺ stood and went up the pulpit [mimbar] and said, ‘People! In the night a man was taken not preceded by the first nor known by the later. The Messenger of Allah ﷺ sent him on an expedition and he was flanked on his right by Jibrīl ﷺ and his left by Mikā’īl ﷺ. He did not veer until Allah ﷻ had conquered by him. He only left seven hundred dirhams with which he wanted to buy a servant. He was taken on the same night in which the soul of ‘Isā bin Maryam ﷺ ascended: the 27th of Ramaḍān.’”*²²⁶

Critique of the Narration

Hubayrah:

²²⁶ *Ṭabaqāt of Ibn Sa’d*, vol. 3, p. 26, Under the mention of ‘Alī ibn Abī Ṭālib ﷺ, (printed in Leiden)

هبيرة بن يريم كان مختاريا يجهز على الجرحى يوم الخازر. (الكامل لابن عربي، ج ٧، ص ٢٥٩٣، تحت هبيره ابن يريم)

*"Hubayrah ibn Yarīm was a supporter of Mukhtār who would finish off the wounded on the day of Khāzīr."*²²⁷

In *Taqrīb al-Tahdhīb* by Ibn Ḥajar ر، on page 530, under Hubayrah ibn Yarīm, it says:

وقد عيب بالشيعة

"He was criticised for Shī'ism."

It is mentioned in *Tahdhīb al-Tahdhīb* of Ibn Ḥajar ر، under Hubayrah bin Yarīm:

قال الساجي: قال يحيى بن معين: "هو مجهول". قال الجوزجاني: "كان مختاريا". قال ابن خراش: "ضعيف". (تهذيب التهذيب لابن حجر، ج ١١، ص ٢٤ تحت هبيره ابن يريم)

*"Al-Sājī said: Yahyā ibn Maʿīn said: 'He is unknown.' Al-Jawzajānī said: 'He was a supporter of Mukhtār.' Ibn Kharrāsh said: 'He is weak.'"*²²⁸

Ajlaḥ ibn ʿAbd-Allāh al-Kindī:

Regarding Ajlaḥ ibn ʿAbd-Allāh al-Kindī, both praise and criticism are found. The words of criticism are as follows:

²²⁷ *Al-Kāmil* by Abū Bakr ibn al-ʿArabī, vol. 7, p. 2593, under: Hubayrah bin Yarīm

²²⁸ *Tahdhīb al-Tahdhīb* by Ibn Ḥajar, vol. 11, p. 24

يعدّ في شيعة الكوفة.... ولا يحتج به..... قال النسائي: "ضعيف". كان له رأي
 سوء. قال ابن سعد: "ضعيف جداً". (تهذيب التهذيب، ص ١٨٩-١٩٠، جز
 أول، تحت اجلح)

*"He is considered among the Shī'ah of Kufah.... He is not relied upon.
 Al-Nasā'ī said: 'He is weak.' He had bad opinions. Ibn Sa'd said: 'He is
 very weak.'"*²²⁹

The first thing is that the mentioned chain of transmission is criticised,
 as stated above, and what is transmitted with a chain that is criticised
 and weak cannot be relied upon.

Another point worth noting is that most historians and hagiographers
 agree that Ḥaḍrat 'Alī al-Murtaḍa ؑ passed away on 21st of Ramaḍān, 40
 AH. Furthermore, the writer of the aforementioned book himself has
 documented a preceding report on page 29 of Ḥaḍrat 'Alī's ؑ demise on
 21st of Ramaḍān. As a result, the report, which lists the date of Ḥaḍrat
 'Alī's ؑ death as 27th Ramaḍān, is untrustworthy and contains
 inaccurate information.

²²⁹ Ibid., Part I, p. 189-90, under Ajlah

Answer to the Statement: “Death of ‘Īsā bin Maryam ﷺ” attributed to Imām Mālik ﷺ

وفيه: ينزل "حكماً" أي حاكماً بهذه الشريعة لا نبياً، والأكثر أن عيسى عليه السلام لم يمت، وقال مالك: مات وهو ابن ثلاث ثلاثين سنة، ولعله أراد رفعه إلى السماء، أو حقيقته، ويجيء آخر الزمان لتواتر خبر النزول، الخ (مجمع بحار، ج ١، ص ٢٨٦، طبع نول كشور لكهنو للشيخ محمد طاهر، تحت حكم)

*“And he [‘Īsā ﷺ] shall descend in the capacity of a juridical administrator, who will adjudicate in accordance with the [Islamic] Shari‘ah and not in the capacity of an independent prophet. The majority hold the view that ‘Īsā ﷺ never had (a worldly) death. It is narrated that Imām Mālik ﷺ said he had passed away [māta] at the age of thirty-three, perhaps he meant [with the word passed away] that he was elevated [raf‘ah ilā al-samā’] to the Heavens at that age or his actual death but in any case he will come again at the End of Times due to reports regarding his descent having reached the rank of broad authentication [tawātur].”*²³⁰

There are many odd quotes attributed to Imām Mālik ﷺ, for example:

1. Permissibility of *Nikāḥ Mut‘ah*²³¹
2. The laying of hands [*irsāl al-yadayn*] in *Ṣalāḥ*²³²

²³⁰ *Majma‘ Biḥār al-Anwār* vol. 2, p. 286, Nawal Kishore Press, Ṭāhir al-Fattānī

²³¹ *Hidayah* Discussion on *Nikāḥ Muwaqqat*

²³² Annotations of *Kanz al-Daqa‘iq*, ‘Aynī, etc

3. Death of ‘Īsā ﷺ²³³

Our stance is, firstly it is erroneous to attribute the quote of the death of Ḥaḍrat ‘Īsā ﷺ to Imām Mālik ﷺ because:

1. In his *Muwaṭṭā’*, Imām Mālik ﷺ establishes a section: “Description of ‘Īsā bin Maryam ﷺ and al-Dajjāl”, under it he reports the Ḥadīth of the physical characteristics of both, describing them in the words as mentioned in other books of Ḥadīth.

2. This statement of Imām Mālik ﷺ is quoted in *Sharḥ Muslim*, vol 1, page 265:

كان أبو هريرة رضي الله عنه يلقي الفتى الشاب فيقول: يا ابن أخي إنك عسى أن تلقى عيسى ابن مريم فأقرأه مني السلام.

“Whenever Abū Hurayrah ﷺ came across some young man he would request him: ‘O my nephew! Perhaps you might meet ‘Īsā bin Maryam ﷺ. If so, then convey my greetings [salām] to him.’”

It is written in the next page:

قال مالك: بين الناس قيام يستمعون لإقامة الصلاة فتغشاهم غمامة فإذا عيسى قد نزل. (عتبيه شرح مسلم، ج ١، ص ٢٦٦)

“While the people (of those times) will be standing waiting for the iqāmah of Ṣalāḥ, a cloud will envelop them, and then suddenly ‘Īsā ﷺ, the son of Maryam will come down.”²³⁴

3. This statement (“...he has passed away”) is against other explicit texts and the mainstream view of Ahl al-Sunnah, and Imām Mālik ﷺ is reported to have said:

²³³ Majma’ Biḥār al-Anwār

²³⁴ ‘Uṭbiyyah Sharḥ Ṣaḥīḥ Muslim vol. 1, p. 266, with the reference of Tuhfah Qādiyāniyyat, vol. 3, p. 46

حدثنا أبو عبد الله محمد بن أحمد القاضي المالكي قال حدثنا موسى بن إسحاق قال حدثنا إبراهيم المنذر قال حدثنا معن بن عيسى قال سمعت مالك بن أنس يقول "إِنَّمَا أَنَا بَشَرٌ أُخْطِئُ وَأُصِيبُ فَأَنْظُرُوا فِي رَأْيِي فَكَلِّمًا وَافِقَ الْكِتَابِ وَالسُّنَّةِ فَخُذُوا بِهِ وَكَلِّمًا لَمْ يُوَافِقِ الْكِتَابَ وَالسُّنَّةَ فَاتْرُكُوهُ." (جامع بيان العلم وفضله لابن عبد البر باب، ج ٢، ص ٣٢، تحت القول بالرأي في دين الله، مجمع مصر المالكي)

*"Abū 'Abd-Allāh bin Muḥammad bin Aḥmad al-Qāḍī al-Mālikī narrated to us, he said, Mūsā bin Ishāq narrated to us, he said, Ibrāhīm al-Mundhir narrated to us, he said, M'an bin 'Īsā narrated to us, he said, I heard Mālik bin Anas ﷺ say: 'I am only a human being. I commit mistakes and I am [also] correct, so investigate my opinions. Whenever it agrees with the Book and the Sunnah, take it and whenever it does not agree with the Book and the Sunnah, abandon it.'"*²³⁵

Therefore, in the light of this command, the statement recorded in *Majma' Biḥār* will be declared obsolete [*matrūk*].

²³⁵ *Jāmi' Bayān al-'Ilm wa Faḍlihi* by Ibn 'Abd al-Barr, vol. 2, p. 32, under the Chapter: Expressing Personal Opinions in Matter related to Religion

The Statement of Ibn Ḥazm al-Zāhirī ؒ and our Response

٤١ - مَسْأَلَةٌ: وَأَنَّ عِيسَى عَلَيْهِ السَّلَامُ لَمْ يُقْتَلْ وَلَمْ يُصَلَّبْ وَلَكِنْ تَوَفَّاهُ اللَّهُ ﷻ ثُمَّ رَفَعَهُ إِلَيْهِ.
(المحلى لابن حزم، أبو محمد على ابن احمد ابن سعيد ابن حزم ، المتوفى ٤٥٦ هـ، جز اول، ص ٦٣، تحت مسائل التوحيد، طبع دار الفكر)

“41 - Issue: ‘Isā ؑ was neither killed nor crucified, but Allah ﷻ caused him to die and then raised him.”²³⁶

Analysis:

It is crucial to note that there are numerous isolated opinions from Ibn Ḥazm al-Zāhirī ؒ and this quotation from him is one of them. The isolated opinions of scholars are never relied upon, but are obsolete [matruk].

The principle, according to the Ḥadīth scholars, is:

وَالثَّقَّةُ إِذَا شَدَّ لَا يُقْبَلُ مَا شَدَّ فِيهِ

“If even a trustworthy (individual) makes any isolated or irregular opinion, it shall never be accepted.”²³⁷

Therefore, based on this principle, this quote of Ibn Ḥazm ؒ will never be accepted.

²³⁶ Al-Muḥallā by Ibn Ḥazm (Abū Muḥammad ‘Alī ibn Aḥmad ibn Sa‘id ibn Ḥazm), d. 456 AH, Part I, p. 53, Under the Chapter: Masā’il al-Tawḥīd [Issues of Monotheism], Publication: Dar al-Fikr

²³⁷ Mirqāt Sharḥ Mishkāt vol. 6, p. 328, Under: Chapter on the waiting period [‘iddah] under the narrations of Fāṭimah bint Qays ؓ, printed in Multan

The Statement of Ḥāfiẓ Ibn Kathīr رحمه الله on the Life of Ḥaḍrat ‘Īsā عليه السلام - Its Footnote by Shaykh Fahīm Abū ‘Ubayd and our Response

Several Egyptian scholars have expressed reservations regarding Ḥāfiẓ Ibn Kathīr’s رحمه الله text in their epilogue to *Al-Bidāyah wa al-Nihāyah*, these reservations shall be presented hereunder along with our response:

وَقَالَ أَبُو مَالِكٍ: ﴿وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ﴾ [النساء: ١٥٩]
ذَلِكَ عِنْدَ نُزُولِ عِيسَى ابْنِ مَرْيَمَ، وَاللَّهُ إِنَّهُ الْآنَ حَيٌّ عِنْدَ اللَّهِ (٣)، وَلَكِنْ إِذَا نَزَلَ
أَمِنُوا بِهِ أَجْمَعُونَ. (البدایة والنهاية، ج ١، ص ١٦٦)

“And Abū Mālīk states [about this verse]: ‘There is not one of the People of the Book who will not believe in him before his death.’²³⁸ This will occur when ‘Īsā bin Maryam عليه السلام will descend, and by Allah, he is alive with Allah, but when he descends, all will believe in him.”²³⁹

The Fallacies of an Egyptian Scholar, Shaykh Fahīm Abū ‘Ubayd:

امتداد حياة عيسى عليه السلام حتى الآن ليس موضع اتفاق بين علماء المسلمين، ولم يرد نص قاطع في هذا الأمر، ولهذا؛ فالقول بموت عيسى أو بحياته ليس داخلا في نطاق ما يكلف المسلم الإيمان به، فللمسلم أن يختار ما تطمئن إليه نفسه، وليس للمسلمين أن يجعلوا من موت عيسى أو حياته موضوع خلاف أو موضع جدل، إنما الذي يجب الإيمان به بقطع ويقين أنه عليه السلام لم يقتل ولم يصلب: ﴿وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ

²³⁸ Sūrah al-Nisā’ 4:159

²³⁹ *Al-Bidāyah wa al-Nihāyah* vol. 1, p. 166

لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتَّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ، وعلينا أن نلاحظ حقيقة قرآنية واضحة، وهي أن القرآن الكريم لم يستعمل مادة (رفع) في غير الرفع المعنوي، رفع القدر والقيمة والمنزلة، اللهم إلا في موضع واحد لا غيره، وذلك قوله تعالى: ﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ﴾ ، ولهذا فنحن نؤثر أن يكون عيسى عليه السلام قد رفع مكانة لا مكانا؛ لما في هذا الفهم من زيادة التكریم والتعظيم لذلك النبي الكريم، حتى لا يكون هو وحده بدعا بين أنبياء الله ورسله؛ إذ تحدث كتاب الله عن رفعهم معنويا لا حسيا، وشتان بين الرفعين."

"The continuation of the life of 'Īsā ﷺ until today is not a matter of agreement amongst the Muslim 'Ulamā'. A definitive text has not occurred on this matter. Hence the view that 'Īsā ﷺ has died or that he is alive is not included within the parameters of what a Muslim is obligated to have belief [īmān] in. A Muslim may choose what his heart is content with. Muslims may not make the death or life of 'Īsā ﷺ a subject of contention or a matter of argumentation. The only thing that is necessary to have īmān in with definiteness and certainty is that he was not killed or crucified. And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following assumption: 'And they did not kill him, for certain. But Allah raised him ['Īsā ﷺ] up (with his body and soul) unto Himself (and he is in the heavens). And Allah is Ever All-Powerful, All-Wise.' ²⁴⁰ and subsequent verses. We must observe a clear Qur'anic reality, namely that the Noble Qur'ān has not used the root raf' except for spiritual elevation – elevation of position, value, rank – besides one place, namely Allah's statement: 'And (remember)

²⁴⁰ Sūrah al-Nisā' 4:157-58

when Ibrāhīm and (his son) Isma'il were raising the foundations of the House.' ²⁴¹ The Noble Qur'ān is the best thing with which its words are explained and its style is understood. Hence, we prefer that 'Īsā ﷺ was elevated in position not location because this understanding entails greater honour and respect for this noble prophet. Consequently, he does not break with the norm amongst Allah's prophets and messengers because Allah's Book speaks of their spiritual, not physical, elevation. Great is the separation between the two types of elevation."

Summary of Objections:

A point by point summary of the above objections will be presented hereunder followed by our response:

1. The continuation of the life of Ḥaḍrat 'Īsā ﷺ is not a matter of agreement.
2. There is no definitive text from which attainment of such a long life could be inferred.
3. The belief in death and life of Ḥaḍrat 'Īsā ﷺ is not from the essentials of religion, it is only necessary to believe about him being neither killed nor crucified.
4. The word *raf'* [elevation] in the Noble Qur'ān implies metaphorical meaning, that is, elevation of status or rank, with the exception of a verse: **And (remember) when Ibrāhīm and (his son) Isma'il were raising the foundations of the House.**²⁴² wherein physical elevation is meant.
5. The Qur'ān only mentions the spiritual elevation of Ḥaḍrat 'Īsā ﷺ, there is no mention of physical elevation.

Response to the First Objection

There is a consensus of the Ummah on the elevation and descent of Ḥaḍrat 'Īsā ﷺ. The claim of non-unanimity of the scholars of the

²⁴¹ Sūrah al-Baqarah 2:127

²⁴² Sūrah al-Baqarah 2:127

Ummah on the elevation and descent of Ḥaḍrat ‘Īsā ﷺ is erroneous. Rather, the fact is that there is a consensus of the entire Ummah on his elevation and descent; the passages that follow demonstrate this consensus:

(١) والإجماع على أنه حسي واتفق أصحاب الأخبار والتفسير على أنه رفع ببدنه حيًّا. (تلخيص الحبير، ج ٢، ص ٢١٤)

1. “As for the elevation of ‘Īsā ﷺ, the experts of Ḥadīth and Tafsīr agree that he was raised with his body.”²⁴³

(٢) حياة المسيح بجسمه إلى اليوم ونزوله من السماء بجسمه العنصري مما أجمع عليه الأمة وتواتر به الأحاديث.

2. “The life of al-Masīḥ (‘Īsā ﷺ) with his body until today and his descent from the heaven with his physical body are matters on which the Ummah has reached consensus and are confirmed by mutawātir [massly-transmitted] Ahādith.”

(٣) اجتمعت الأمة على أن عيسى عليه السلام حي في السماء وسينزل إلى الأرض. (الجامع لأحكام القرآن، ج ٦، ص ٣٧٦-٣٧٧)

3. “The Ummah has agreed that ‘Īsā ﷺ is alive in Heaven and will descend to the earth.”²⁴⁴

(٤) وَقَدْ تَوَاتَرَتِ الْأَحَادِيثُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ أَخْبَرَ بِنُزُولِ عِيسَى [ابْنِ مَرْيَمَ] ﷺ قَبْلَ يَوْمِ الْقِيَامَةِ إِمَامًا عَادِلًا وَحَكَمًا مُقْسِطًا. (تفسير ابن كثير، ج ٣، ص ٣٣-١٣٢)

²⁴³ Talkhīs al-Ḥabīr vol. 2, p. 214

²⁴⁴ Al-Jāmi‘ li Ahkām al-Qur’ān vol. 6, pp. 376-77

4. “The Ḥadīths from the Messenger of Allah ﷺ that he foretold the descent of ‘Īsā ibn Maryam ﷺ, before the Day of Judgment as a just ruler and a fair arbiter are massly transmitted [mutawātir].”²⁴⁵

(٥) أما الإجماع فقد اجتمعت الأمة على نزول عيسى ابن مريم عليه السلام ولم يخالف فيه أحد من أهل الشريعة وإنما أنكر ذلك الفلاسفة والملاحدة مما لا يعتد بخلافه وقد انعقد إجماع الأمة على أنه ينزل ويحكم بهذه الشريعة المحمدية وليس ينزل بشريعة مستقلة عند نزوله من السماء وإن كانت النبوة قائمة به وهو متصف بها. (شرح العقيدة السفارينية، ج ٢، ص ٩٠)

5. “As per consensus [ijmā‘], the Ummah agrees unanimously with regards to the descent [nuzūl] of ‘Īsā bin Maryam ﷺ, there are none from the scholars [ahl al-sharī‘ah] that have ever deferred with this opinion except for the philosophers [falāsifah] and atheists [mulāḥidah] whose deferring opinion is never given any consideration. Indeed the consensus of the Ummah has been firm on his nuzūl. He will never bring any new Law when he descends, although he will be a (previously) qualified prophet along with his prophethood.”²⁴⁶

The crux of the matter is that the claim by some ‘Ulamā’ that the belief in the ascension or elevation [raf‘] and descent [nuzūl] of ‘Īsā ﷺ is not a unanimous belief of the Ummah of Muḥammad ﷺ is incorrect. Mawlānā Yūsuf Ludhiyānawī ﷺ and some other respected ‘Ulamā’ have provided statements from the most reliable and renowned exegetes, revivers and theologians of the past fourteen hundred years, century by century. There are also numerous references that explicitly state the ijmā‘ of the Ummah, five of which are provided as examples. These references clearly demonstrate that the claim of the objectors is evidently false.

²⁴⁵ Tafsīr Ibn Kathīr vol. 4, p. 132-133

²⁴⁶ Sharḥ al-‘Aqīdah al-Safārīniyyah vol. 2, p. 90

Response to the Second Objection

Many explicit texts [*nuṣūṣ*] exist about ‘Isā’s ﷺ elevation to the Heavens and attaining long life. The claim of absence of explicit texts is untrue, following are some explicit Qur’anic texts in this regard:

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ..... بَل رَفَعَهُ اللَّهُ إِلَيْهِ) وَكَانَ اللَّهُ
عَزِيزًا حَكِيمًا (سورة البقرة ٢: ١٥٦-١٥٧)

“And because of their saying (in boast), “We killed Messiah ‘Isā (Jesus), son of Maryam (Mary), the Messenger of Allah,”.....But Allah raised him [‘Isā ﷺ] up (with his body and soul) unto Himself (and he is in the heavens).” ²⁴⁷

إِذْ قَالَ اللَّهُ يُعِيسَى ابْنِي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ
الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَمَةِ (سورة آل عمران ٥٥: ٣)

“And (remember) when Allah said: “O ‘Isā! I will take you and raise you to Myself and clear you of those who disbelieve, and I will make those who follow you superior to those who disbelieve till the Day of Resurrection.” ²⁴⁸

وَإِنَّهُ لَعِلْمٌ لِلسَّاعَةِ فَلَا تَمْتَرَنَّ بِهَا وَاتَّبِعُونِ هَذَا (سورة الزخرف ٦١: ٤٣)

“And he [‘Isā ﷺ] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. ‘Isā’s ﷺ descent on the earth].” ²⁴⁹

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ (سورة مريم ٣١: ١٩)

“And He has made me blessed wheresoever I be.” ²⁵⁰

وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ (سورة المائدة ١١٠: ٥)

²⁴⁷ Sūrah al-Baqarah 2:157-158

²⁴⁸ Sūrah Āl-‘Imrān 3:55

²⁴⁹ Sūrah Zukhruf 43:61

²⁵⁰ Sūrah Maryam 19:31

“And when I restrained the Children of Isrā’īl from [killing] you.” ²⁵¹

These verses were presented as examples, one may discover many more similar verses when searched. All the reliable commentators have proved the elevation and descent of Ḥaḍrat ‘Īsā ﷺ from these verses, and no reliable commentator or a theologian is found to have opposed it. If anyone has the courage, let them show the words *lā yanzil* [he will not descend], *mā rafī’a* [he was not raised] from the Qur’ān and Ḥadīth, and receive a reward of their choosing.

Response to the Third Objection

The belief on Ḥaḍrat ‘Īsā’s ﷺ elevation and descent, is established through Qur’ān, Ḥadīth and the *ijmā’* of the Ummah. If any Arab or foreign scholar finds it hard to believe [about the soundness of this belief], then he must refer to the book *Nazratun ‘Ābiratun fī Mazā’imi man Yunkiru Nuzūla ‘Īsā Alayh al-Salām Qabl al-Ākhirah* authored by the renowned scholar of Egypt himself, ‘Allāmah Zāhid al-Kawtharī ﷺ. Allah-Willing, they will be convinced. There is, however, no cure for prejudice and stubbornness.

To assert that the elevation and descent of ‘Īsā ﷺ as not being a part of faith is simply based on ignorance. How can something which is explicitly mentioned in ten verses of the Qur’ān and widely transmitted narrations could never be a part of faith? Strange!

Response to the Fourth Objection

To contend that the term elevation [*raf’*] in the Qur’ān does not denote physical elevation [*raf’ jismānī*] with the exception of one verse....alludes to their incognizance of the Holy Qur’ān.

At several places in the Holy Qur’ān, the word *raf’* has been used to intend physical elevation, here are a few verses:

²⁵¹ Sūrah al-Mā’idah 5:110

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا (سورة يوسف ١٠٠: ١٢)

“And he raised his parents upon the throne, and they bowed to him in prostration.” ²⁵²

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ (سورة البقرة ٦٣: ٢)

“And when We took your covenant and We raised above you the Mount.” ²⁵³

This is also mentioned in Sūrah al-Baqarah 2:93

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ (سورة النساء ١٥٤: ٤)

“And for their covenant, We raised over them the Mount.” ²⁵⁴

اللَّهُ الَّذِي رَفَعَ السَّمُوتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا (سورة الرعد ٢: ١٣)

“It is Allah who erected the Heavens without pillars that you [can] see.”

²⁵⁵

ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا رَفَعَ سَمَكَهَا فَسَوَّيَهَا (سورة النازعات ٧٩: ٧)

(٢٨-٢٧)

“Are you the harder to create, or is the Heaven that He built? He raised its height, and He has equally ordered it.” ²⁵⁶

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ (سورة الرحمن ٧: ٥٥)

“And the Heaven He raised and imposed the balance.” ²⁵⁷

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ (سورة البقرة ١٢٧: ٢)

²⁵² Sūrah Yūsuf 12:100

²⁵³ Sūrah al-Baqarah 2:63

²⁵⁴ Sūrah al-Nisā' 3:154

²⁵⁵ Sūrah al-Ra'd 13:2

²⁵⁶ Sūrah al-Nāzi'āt 79:27-28

²⁵⁷ Sūrah al-Raḥmān 55:7

“And remember Ibrahīm and Ismā‘īl raised the foundations of the House.” ²⁵⁸

وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ (سورة الغاشية ١٨: ٨٨)

“And at the Heaven, how it has been raised up.” ²⁵⁹

وَالسَّقْفِ الْمَرْفُوعِ (سورة الطور ١٥: ٥٢)

“And [by] the Heaven raised high.” ²⁶⁰

فِيهَا سُورٌ مَّرْفُوعَةٌ (سورة الغاشية ١٣: ٨٨)

“Therein will be thrones raised high.” ²⁶¹

These ten verses discuss the physical elevation of various things. Nowhere does it imply spiritual elevation, exaltation of ranks, or honour and status.

Response to the Fifth Objection

The fifth objection raised was that only the spiritual elevation is mentioned in the Noble Qur’ān, there is no mention of physical elevation. Our answer to this is as follows:

A principle is mentioned in the renowned dictionary *Al-Miṣbāḥ al-Munīr*:

فَالرَّفْعُ فِي الْأَجْسَامِ حَقِيقَةٌ فِي الْحَرَكَةِ وَالْإِنْتِقَالِ وَفِي الْمَعَانِي مَحْمُولٌ عَلَى مَا يَقْتَضِيهِ الْمَقَامُ.

“Al-Raf‘ [raising up] with regards to bodies literally denotes movement and motion but when it is used for abstract ideas it implies what befits the context.”

²⁵⁸ Sūrah al-Baqarah 2:123

²⁵⁹ Sūrah al-Ghāshiyah 88:18

²⁶⁰ Sūrah al-Tūr 52:15

²⁶¹ Sūrah al-Ghāshiyah 88:13

According to this principle, the pronouns in *bal rafa'ahu Allāhu ilayh* refer to Ḥaḍrat 'Īsā's ﷺ complete physical form (both body and soul). Therefore, it would not be correct to interpret *raf'* in a metaphorical sense.

When *raf'* is connected with the preposition *ilā* [to/unto], it implies the elevation of the object of *raf'* to the destination indicated by *ilā*. Several examples of this from the Arabic language and the blessed Ḥadīths are presented to the esteemed readers:

(١) رَفَعْتُ الزَّرْعَ إِلَى الْبَيْدَرِ (المصباح المنير)

برداشتم غله دروده و بخرمن گاه آوردم (صراح)

“I cut the crop and brought the harvested grain to the threshing floor.”

262

The same is also illustrated in *Qāmūs* and *Asās al-Balāghah*.

2. When the devil appeared in the form of a thief to steal the foodstuff meant for charity [*sadaqah*], Ḥaḍrat Abū Hurayrah ﷺ caught hold of him and said:

لَا زُفَعَتَكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. (صحيح البخاري)

“I will take you to Allah’s Messenger ﷺ.” 263

It is written in *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī* under the explanation of this narration:

أَيُّ لَأَذْهَبَنَّ بِكَ أَشْكُوكَ يُقَالُ رَفَعَهُ إِلَى الْحَاكِمِ إِذَا أَحْضَرَهُ لِلشَّكْوَى. (فتح الباري)

٩/٤٣١ باب الوكالته

²⁶² *Al-Misbāḥ al-Munīr & Ṣarrāḥ*

²⁶³ *Ṣaḥīḥ al-Bukhārī* Chapter: If a person deposes somebody, and the deputy leaves something

*“I will take you and complain about you. It is said: ‘rafa’ahu ilā al-hākim’ when he brings him to lodge a complaint.”*²⁶⁴

(٣) يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ. (صحيح مسلم، باب إِذَا وَكَّلَ رَجُلًا فَتَرَكَ الْوَكِيلُ شَيْئًا)

*“The deeds done by night are taken up to Him before the day’s deeds are done.”*²⁶⁵

Imām al-Nawāwī ؒ states in the commentary of this Ḥadīth:

فَإِنَّ الْمَلَائِكَةَ الْحَفَظَةَ يَصْعَدُونَ بِأَعْمَالِ اللَّيْلِ بَعْدَ انْقِضَائِهِ فِي أَوَّلِ النَّهَارِ وَيَصْعَدُونَ بِأَعْمَالِ النَّهَارِ بَعْدَ انْقِضَائِهِ فِي أَوَّلِ اللَّيْلِ. (نوي شرح صحيح مسلم)

*“For indeed, the guardian angels ascend with the deeds of the night after it ends at the beginning of the day, and they ascend with the deeds of the day after it ends at the beginning of the night.”*²⁶⁶

From these examples, it becomes manifest that in the verse *bal rafa’ahu Allāhu ilayh*, it also mentions ‘Īsā ؑ (who is the object of *raf*‘) being raised to the Heavens (which is the destination indicated by the preposition *ilā*) along with his physical body....Just as physical elevation is meant in the above three examples, ruling out the possibility of it to mean (elevation of) rank or honour; similarly does *bal rafa’ahu Allāhu ilayh*, imply physical elevation, not elevation of rank.

Note: Since this discussion is presented in response to the fallacies of an Egyptian scholar who is a Muslim and not a Qadiyani. Therefore the references from Qadiyani books are not presented in the rebuttal. It is hoped that this brief presentation shall suffice for the seekers of truth.

And Allah guides whom He wills to a straight path.

²⁶⁴ *Faṭḥ al-Bārī* vol. 9, p. 431, Book of Agency

²⁶⁵ *Ṣaḥīḥ Muslim*

²⁶⁶ *Sharḥ Ṣaḥīḥ Muslim* of Imām al-Nawāwī

﴿ Appendix II ﴾

Mirzāiyyah & The Issue of Naskh

Mirzāiyyah & The Issue of Naskh

An article has been published by the Mirzāiyyah in their monthly magazine *Al-Furqān* (published in Ahmad Nagar and later from Rabwah) on the negation of abrogation [*naskh*] in the Holy Qur'ān entitled: “No verse in the Holy Qur'ān is abrogated.” Under that article, an ardent effort was made [by the Qadiyanis] to negate *naskh*. Moreover, the Mirzāiyyah claim that this *mas'alah* of invalidation of *naskh* had been exclusively made manifest to them thereby claiming it to be their “unique distinction.” Thus Mālik ‘Abd al-Raḥmān Mirzai, while speaking in annual conference at Rabwah, repeated his supposed attestation in the following words:

“The thirteen revivers [mujaddidīn] from the past thirteen hundred years support naskh in the verses of the Holy Qur'ān but it is the sole honour of the Promised Messiah that he came and conveyed the world that neither a single letter nor a word in the Holy Qur'ān is abrogated.”

²⁶⁷

In the following lines, it is considered necessary to shed light on a few aspects related to the aforementioned issue of *naskh*.

Firstly, it must be examined as to how far the claim of non-abrogation in the Noble Qur'ān is correct and what is the context for this claim? Secondly, do the Mirzāiyyah hold the distinction for being the first to claim non-abrogation in the Qur'ān or was it also claimed before in (the history of) Islam? Third, what is the stance of the Noble Companions ﷺ [Ṣahābah], their followers [Ṭābi‘īn] and the eminent exegetes

²⁶⁷ *Al-Fazl* p. 4-6, January 1952

[Mufasssīrīn] with regards to the issue of *naskh*? Fourthly, how accurate is it to interpret specific Qur’anic verses as negating abrogation? Fifthly, have the exegetes acknowledged abrogation in the Qur’ān solely due to conjecture and differences in understanding, or is there another underlying reason?

First and foremost, we will refer to the infallible Book of Allah ﷻ as to what it decrees regarding the issue of *naskh*; in which there is no confusion of explanations nor involves any interpretations.

1st Āyah:

In the first verse in affirmation of *naskh*, Allah ﷻ states:

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ. (سورة البقرة ١٠٦: ٢)

“Whatever a Verse (Revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Do you not know that Allah has power over everything?” ²⁶⁸

It has been made clear here without any need of explanation or interpretation that by abrogating or causing the verse to be forgotten, Allah the Almighty is able to bring a verse similar or better than it. It is under His complete power that if He changes the verse and sends another verse, there is no one to stop or compel them. To Him belongs the dominion over all the Heavens and the Earth.

2nd Āyah:

وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ ۖ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَىٰ
لِلْمُسْلِمِينَ. (سورة النحل ١٠٢: ١٦)

²⁶⁸ Sūrah al-Baqarah 2:106

“When We substitute one Revelation for another - and Allah knows best what He reveals - they say, ‘You are just making it up,’ but most of them have no knowledge. Say that the Holy Spirit has brought the Revelation with the Truth step by step from your Lord, to strengthen the believers and as guidance and good news to the devout.” ²⁶⁹

3rd Āyah:

يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۖ وَعِنْدَهُ أُمُّ الْكِتَابِ. (سورة الرعد ١٣:٣٩)

“Allah effaces whatever He wills and retains whatever He wills. With Him is the Mother of the Book.” ²⁷⁰

In these verses, the issue of *naskh* [abrogation] is made so clear that if one maintains an adequate amount of fairness and moderation, it becomes evident that Allah ﷻ replaces one ruling with another through different verses. People start to say that the Prophet (Allah Forbid) attributes fabricated and invented statements to Allah. The response given is that people have misunderstood this matter. Rūḥ al-Qudus [Jibrīl] has revealed this message by Allah’s ﷻ command and permission to create firmness and stability among the believers. Thus, the true and complete believers accept this change in ruling as being from Allah ﷻ without any hesitation. However, those who have the disease of hypocrisy and doubt in their hearts raise various objections in this regard and falsely accuse the Noble Prophet ﷺ of inconsistency in issuing rulings.

What Qur’anic exegetes have written subsequent to this clarification regarding the issue of abrogation [*naskh*] in the Noble Qur’ān can greatly help in understanding the real purpose. It is therefore presented below:

²⁶⁹ Sūrah al-Nahl 16:102

²⁷⁰ Sūrah al-Ra’d 13:39

The context of the Revelation of the abrogated verses:- When discussing the perspective of their abrogation and the circumstances surrounding their Revelation, exegetes expound upon these verses:

كانوا يقولون إن محمدًا يسخر بأصحابه يأمرهم اليوم بأمر وينهاهم عنه غدًا فيأتيهم بما هو أهون (مدارك التنزيل، ص ٢٣١)

*“They [the adversaries of Islam i.e. Jews, etc] used to say, Muḥammad ﷺ mocks his Companions, he issues a rule for them today and forbids [the same] tomorrow, then he gives them what is lighter.”*²⁷¹

اعْلَمَ أَنَّ هَذَا هُوَ النَّوعُ الثَّانِي مِنْ طَعْنِ الْيَهُودِ فِي الْإِسْلَامِ، فَقَالُوا: أَلَا تَرَوْنَ إِلَى مُحَمَّدٍ يَأْمُرُ أَصْحَابَهُ بِأَمْرٍ ثُمَّ يَنْهَاهُمْ عَنْهُ وَيَأْمُرُهُمْ بِخِلَافِهِ، وَيَقُولُ الْيَوْمَ قَوْلًا وَغَدًا يَرْجِعُ عَنْهُ، فَتَنَزَّلَتْ هَذِهِ الْآيَةُ، (التفسير الكبير، ج ١، ص ٦٥٧)

*“Know that the second type of criticism of Islam by the Jews is that they said, ‘Don’t you see how Muḥammad orders his Companions to do something, then forbids them from doing it, and orders them the opposite, and says something today and retracts it tomorrow?’ As a result, this verse was revealed.”*²⁷²

And when He abrogates a ruling of a verse or causes it to be forgotten, as required by wisdom and His decree, He brings another ruling that is better or equal to it in terms of benefit and reward.

Thereafter this declaration: **“Do you not know that Allah has power over everything?”** dispels such doubts as this matter [of *naskh*] may never be misapprehended to be beyond His Power and Authority.

²⁷¹ Madārik al-Tanzīl p. 231

²⁷² Al-Taḥfīr al-Kabīr vol. 1, p. 657

The Difference Between the Literal and Terminological Meanings of *Naskh*

It must also be known that while pointing out the difference and distinction between the literal and terminological meanings of the term *naskh*, the exegetes [Mufasssīrīn] have clarified that:

النَّسْخُ لُغَةً الْإِبْدَالُ وَالتَّبْدِيلُ أَوْ الْإِزَالَةُ. قِيلَ: هُوَ التَّقْلُّ. (مدارك وأحكام القرآن النخ)

*“Naskh, linguistically, means replacement and alteration or removal. It is also said: it means transfer/transport.”*²⁷³

وفي اصطلاح الشرع هو بيان انتهاء الحكم الشرعي المطلق الذي تقرر في أوها منا استمراره بطريق التراخي فكان تبديلا في حقنا و بيانا محضا في حق صاحب الشرع. (مدارك و اكليل النخ)

*“In the terminology of Sharī‘ah, it (naskh) is a clarification that an unqualified legal ruling [shar‘ī ḥukm] has ended. It was established in our assumption that it [i.e. the legal ruling] will persist via continuity. Hence, it (naskh), with respect to us, is a modification. With respect to the Lawgiver, however, it is a mere clarification.”*²⁷⁴

In another perspective, the concept can be better understood through this analogy: a periodic decree is replaced by a new one when its term expires. Just as a doctor’s prescription for a specific medication to be taken for ten days is not due to ignorance or misinformation but is considered accurate according to accepted medical principles, similarly, it is deemed wise and expedient for a ruler to enact a law to address a temporary need in his domain and later, upon the cessation of that need, issue another decree that contradicts the earlier one. A rational individual would never interpret this change as a sign of ignorance or shortsightedness.

²⁷³ Madārik & Ahkām al-Qur’ān of Jaṣṣāṣ al-Ḥanafī

²⁷⁴ Kitāb al-Aklil & Madārik

This situation precisely mirrors the concept of the abrogation of decrees [*naskh al-aḥkām*]. Since Allah ﷻ, the One who issues these decrees, knows precisely when each decree — that is, the prescribed spiritual guidance or nourishment — should be applied, He Himself adjusts them according to both worldly and religious considerations. It is abundantly clear that the integrity and completeness of the Qurʾān remain unaffected when certain verses abrogate others. Furthermore, no change or alteration by anyone other than Allah ﷻ is accepted in His Word due to this abrogation, hence its promised preservation remains unaffected.

Therefore, objections raised regarding the acceptance of abrogation in the Qurʾān, such as:

1. Disparities and contradictions arise in Allah's ﷻ words due to abrogation, casting doubt on the Divine origins of the Qurʾān.
2. It implies a deficiency in Allah's ﷻ favour and the perfection of religion in the case of abrogation.
3. It would not be accurate to claim that the Qurʾān will remain preserved without alteration until the Day of Judgment, among other concerns.

These objections are all meaningless, erroneous, and lack any substantive basis. This is because such doubts can only arise if one accepts the possibility of alterations and modifications in the Divine Word by anyone other than Allah ﷻ. However, it is universally acknowledged that no one claims any change or alteration in the Word of Allah ﷻ by anyone other than Him. Whatever apparent alterations are accepted, and to whatever extent, they are solely fitting for the Gracious Lord and are enacted by His command alone.

The View of the Eminent Exegetes [Mufasssīrīn]

3. Thereafter, to comprehend the viewpoint of the Muslim Ummah on the subject of abrogation [*naskh*], one might examine the opinions bolstered by compelling evidence and arguments put forward by the

vast majority of Islamic scholars, including all the exegetes. By reviewing these, one can gauge the collective stance of the Muslim Community on this issue. If any of the early scholars [*salaf*] did express differing opinions on *naskh*, one can observe how these views were received: whether they were accepted or if no one else concurred with them. The chronological presentation of the distinguished exegetes' views will help elucidate the perspectives of scholars from various historical periods on the subject of abrogation:

1. First up, we will present the stance of the esteemed Imām, Shaykh Abū Ja'far al-Naḥḥās ʔ (d. 334 AH):

فمن المتأخرين من قال ليس في كتاب الله عز وجل ناسخ ولا منسوخ وكبار الأعيان واتبع غير المؤمنين. (كتاب الناسخ والمنسوخ للجعفر النحاس، ص ٣، مصري)

*“There was also among the later era scholars a person who held the opinion that there is no abrogator as well as abrogated [verse] in the Book of Allah ʔ, [thus] he opposed [the stance of] the mainstream scholars and followed the non-believers.”*²⁷⁵

2. Imām Abū Bakr al-Rāzī al-Jaṣṣāṣ al-Ḥanafī ʔ (d. 370 AH) provides significant insight into the issue of *naskh*, in his masterpiece *Aḥkām al-Qurʾān*, he states:

قَالَ أَبُو بَكْرٍ زَعَمَ بَعْضُ الْمُتَأَخِّرِينَ مِنْ غَيْرِ أَهْلِ الْفِقْهِ أَنَّهُ لَا نَسْخَ فِي شَرِيعَةِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَّ جَمِيعَ مَا ذُكِرَ فِيهَا مِنَ النَّسْخِ فَإِنَّمَا الْمُرَادُ بِهِ نَسْخُ شَرَائِعِ الْأَنْبِيَاءِ الْمُتَقَدِّمِينَ كَالسَّبْتِ وَالصَّلَاةِ إِلَى الْمَشْرِقِ وَالْمَغْرِبِ قَالَ لِأَنَّ نَبِيَّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آخِرُ الْأَنْبِيَاءِ وَشَرِيعَتُهُ ثَابِتَةٌ بَاقِيَةٌ إِلَى أَنْ تَقُومَ السَّاعَةُ وَقَدْ كَانَ

²⁷⁵ Kitāb al-Nāsikh wa al-Mansūkh of Ja'far al-Naḥḥās, p. 3

هَذَا الرَّجُلُ ذَا حَظٍّ مِنَ الْبَلَاغَةِ وَكَثِيرٍ مِنْ عِلْمِ اللُّغَةِ غَيْرِ مَحْظُوظٍ مِنْ عِلْمِ الْفِقْهِ وَأُصُولِهِ وَكَانَ سَلِيمَ الْإِعْتِقَادِ غَيْرَ مَظْنُونٍ بِهِ غَيْرَ ظَاهِرٍ أَمْرُهُ... (أحكام القرآن)

“Abū Bakr said that some of the latecomers, other than the people of jurisprudence, claimed that there is no abrogation in the law of our Prophet Muḥammad ﷺ. And all that is mentioned in it of abrogation, rather the intent by it is only the abrogation of the laws of the previous prophets ﷺ, like the Sabbath and the prayer towards the East and the West.

*He said that this is because our Prophet ﷺ is the Last of the Prophets, and his Law is established and remains until the Hour arises. This man, who was eloquent and had much knowledge of rhetoric [balaghah] and language, but was not fortunate in the knowledge of jurisprudence and its principles, was of sound belief, not suspected, and his matter was not apparent.”*²⁷⁶

Further commenting on this person’s creed, he writes:

وَلَكِنَّهُ بَعْدَ مِنَ التَّوْفِيقِ بِإِظْهَارِ هَذِهِ الْمَقَالَةِ إِذْ لَمْ يَسْبِقْهُ إِلَيْهَا أَحَدٌ بَلْ قَدْ عَقَلَتْ الْأُمَّةُ سَلَفَهَا وَخَلَفَهَا مِنْ دِينِ اللَّهِ وَشَرِيعَتِهِ نَسَخَ كَثِيرٍ مِنْ شَرَائِعِهِ وَنُقِلَ ذَلِكَ إِلَيْنَا نَقْلًا لَا يَرْتَابُونَ بِهِ. (أحكام القرآن، ج ٢، ص ٦٧)

*“But he was far from successful in expressing this opinion, as no one had preceded him in it. Rather, the Ummah - both its predecessors [salaf] and successors [khalaf] - understood from the religion of Allah and His law the abrogation of many of His ordinances. This was conveyed to us in a manner that leaves no room for doubt.”*²⁷⁷

3. In his work *Al-Mawjaz fī al-Nāsikh wa al-Mansūkh*, Shaykh Ibn Khuzaymah al-Fārisī رحمه الله condemns the negators of naskh thus:

²⁷⁶ *Aḥkām al-Qur’ān*

²⁷⁷ *Ibid.*, vol. 1, p. 67

قالت الملاحدة ليس في القرآن ناسخ ولا منسوخ هؤلاء قوم وافقوا اليهود و جميعا عن الحق صدوا بافكهم على الله ردوا والكتاب ناطق بإثبات ما جاحدوا. (الموجز في الناسخ والمنسوخ، ص ٢٦٣)

*“The heretics have said that there is neither abrogator [nāsikh] nor abrogated [mansūkh] in the Qur’ān. These people have aligned with the Jews, and they collectively have turned away from the truth. With their lies, they have rejected Allah. However, the Book (the Qur’ān) affirms what they have denied.”*²⁷⁸

4. Imām Fakhr al-Dīn al-Rāzī رحمه الله (d. 606 AH) mentioned his research in his *Al-Taḥfīṣ al-Kabīr* in these words:

اتَّفَقُوا عَلَى وُقُوعِ النَّسْخِ فِي الْقُرْآنِ، وَقَالَ أَبُو مُسْلِمٍ بْنُ بَحْرٍ: إِنَّهُ لَمْ يَقَعْ، (التفسير الكبير، ج ١ ص ٦٦٠)

*“They [i.e. the scholars] have concurred that naskh has occurred in the Qur’ān, while Abū Muslim bin Baḥr said: ‘It has never occurred.’”*²⁷⁹

It is important to note that Abū Muslim Muḥammad bin Baḥr was a Mu’tazilī theologian, popularly known as al-Hafīẓ al-Mufasssīr al-Iṣbahānī (or Iṣfahānī). This person and his followers are described in the works of Abū Bakr al-Jaṣṣāṣ, Ja’far al-Naḥḥās and Ibn Khuzaymah رحمه الله. He is subsequently confirmed as rejecter of *naskh* in the Qur’ān by Fakhr al-Dīn al-Rāzī رحمه الله as well as other exegetes. Thus, his rejected perspective has been refuted by numerous commentators lest that none of the Muslims fall prey to it.

5. In his *Taḥfīṣ*, Ḥafīẓ ‘Imād al-Dīn ibn Kathīr رحمه الله (d. 771 AH) aptly elucidates and clarifies this issue:

²⁷⁸ *Al-Mawjāz fī al-Nāsikh wa al-Mansūkh* p. 263

²⁷⁹ *Al-Taḥfīṣ al-Kabīr* vol. 1, p. 660

وَالْمُسْلِمُونَ كُلُّهُمْ مُتَّفِقُونَ عَلَى جَوَازِ النَّسخِ فِي أَحْكَامِ اللَّهِ تَعَالَى، لِمَا لَهُ فِي ذَلِكَ مِنْ الْحِكْمَةِ الْبَالِغَةِ، وَكُلُّهُمْ قَالَ بِوُقُوعِهِ. وَقَالَ أَبُو مُسْلِمٍ الْأَصْبَهَانِيُّ الْمُفَسِّرُ: لَمْ يَقَعْ شَيْءٌ مِنْ ذَلِكَ فِي الْقُرْآنِ، وَقَوْلُهُ ضَعِيفٌ مَرْدُودٌ مَرْدُودٌ. (تفسير ابن كثير، ج ١، ص ١٥١)

*“And all Muslims agree on the possibility of naskh in the rulings of Allah ﷻ, for the profound wisdom it encompasses. They all assert its occurrence. However, Abū Muslim al-Isfahānī, the exegete, said that nothing like that occurred in the Qur’ān. His statement is considered weak, rejected, and dismissed.”*²⁸⁰

6. The great scholar, ‘Allāmah Jalāl al-Dīn al-Suyūṭī رحمه الله (d. 911 AH) writes in his exegetical work *Al-Itqān fī ‘Ulūm al-Qur’ān*:

وَقَدْ أَجْمَعَ الْمُسْلِمُونَ عَلَى جَوَازِهِ وَأَنْكَرَهُ الْيَهُودُ ظَنًّا مِنْهُمْ أَنَّهُ بَدَاءٌ كَالَّذِي يَرَى الرَّأْيَ ثُمَّ يَبْدُو لَهُ وَهُوَ بَاطِلٌ لِأَنَّهُ بَيَانٌ مُدَّةِ الْحُكْمِ كَالْإِحْيَاءِ بَعْدَ الْإِمَاتَةِ وَعَكْسِيهِ وَالْمَرَضِ بَعْدَ الصَّحَّةِ وَعَكْسِيهِ وَالْفَقْرِ بَعْدَ الْغِنَى وَعَكْسِيهِ وَذَلِكَ لَا يَكُونُ بَدَاءً. (الإتقان في علوم القرآن، ج ٢ ص ٢١)

*“And verily the Muslims agreed upon its permissibility, while the Jews rejected it, with the assumption from them that it is change of Divine Will [badā’], like one who sees an opinion then change appears to him, and that is false, because it (abrogation) is a clarification of the duration of a ruling, like bringing to life after death and its opposite, and illness after health and vice versa, and poverty after richness and its opposite. And that does not amount to badā’.”*²⁸¹

7. ‘Allāmah Maḥmūd al-Ālūsī رحمه الله (d. 1270 AH) writes in his *Tafsīr Rūḥ al-Ma‘ānī*:

²⁸⁰ Tafsīr ibn Kathīr vol. 1, p. 151

²⁸¹ Al-Itqān fī ‘Ulūm al-Qur’ān vol. 2, p. 221

واتفقت أهل الشرائع على جواز النسخ ووقوعه وخالفت اليهود غير العيسوية في جوازه وقالوا: يمتنع عقلا، وأبو مسلم الأصفهاني في وقوعه فقال: إنه وإن جاز عقلا لكنه لم يقع. (تفسير روح المعاني، ج ١، ص ٣٥٢)

“The scholars of all the Shari‘ats are unanimous about naskh [abrogation] being possible and it having occurred [wuqū‘]. The Jews, with the exception of the ‘Īsawiyyah²⁸², opposed [this consensus] on naskh being possible. They claimed it is rationally impossible [yamtin‘u ‘aqlan]. Abū Muslim al-Īsfahānī [a Mu‘tazilī theologian] opposed [this consensus] on naskh having occurred. He claimed that while naskh is rationally possible, it never occurred.”²⁸³

In view of the aforementioned specifications, it is quite clear that the entire Muslim Ummah have upheld the validity of *naskh*. The Jews were the first to reject *naskh* with the baseless excuse of assault on religion, later some people of Mu‘tazilite inclinations adopted the same against the stance of the mainstream Ummah. Now, this Mirzai ‘Ummah’ attempts to deceive the general Muslim populace after gathering and recycling these outdated statements and discredited arguments under their cloak of sanctity. The Mirzāiyyah, like their other deceptive claims, have also dealt with extreme deceit in this issue of *naskh*. To counter the proof of abrogation based on the verse *لَمَّا نَسَخْ مِنْ آيَةٍ* [*mā nansakh min āyah*], they have appropriated the arguments of Abū Muslim al-Mu‘tazilī and presented them in a new manner, through which they endeavour to showcase their academic excellence and peddle their “unique research”; whereas this stance is not based on their own research but the deviant statements of some Mu‘tazilite scholars far prior to them, these miserable Qadiyanis are their heirs.

²⁸² A Jewish

²⁸³ *Tafsīr Rūḥ al-Ma‘ānī* vol. 1, p. 352

❦ Appendix III ❦

False Claimants to Prophethood

- Musaylimah al-Kadhdhāb
- Sajāḥ bint al-Ḥārith al-Tamīmī
- Al-Aswad al-ʿAnsī
- Ṭulayḥah ibn Khuwaylid al-Asadī

False Claimants to Prophethood

Background

After the demise of the Holy Messenger ﷺ, several tribes of Arabia apostatized from Islam and became rebels and many claimed to be prophets thereby becoming false claimants to prophethood. Ḥaḍrat ‘Umar and some other Blessed Companions رضي الله عنهم considered it inadvisable to proceed to war against the opponents of Islam in such precarious situation and requested Ḥaḍrat Abū Bakr al-Ṣiddīq رضي الله عنه: *“O Khalīfah of the Messenger of Allah! This is not a time to be harsh, we should refrain from going to war considering the situation, and the matters of fighting against those who have renounced faith should be postponed.”*

Ḥaḍrat Abū Bakr رضي الله عنه resented at this display of prudency and exclaimed with the zeal of faith:

أخبار في الجاهلية وخوار في الإسلام.

“Were you people strong and powerful during the period of Jāhiliyyah and now you have become cowards in Islam?” ²⁸⁴

And he further said:

ثم الدين وانقطع الوحي أينقص وأنا حي.

²⁸⁴ *Tārīkh Khulafā’* of al-Suyūṭī, p. 54, Under the Chapter of Events that took place during the Caliphate of Ḥaḍrat Abū Bakr al-Ṣiddīq رضي الله عنه

*“Behold, Revelation has ceased, and the religion has been completed.
Can the religion diminish while I am still alive? This is impossible.”*

Having witnessed Ḥaḍrat Abū Bakr’s ﷺ unwavering steadfastness and determination in such a challenging situation, the Noble Companions used to say:

قام في الردة مقام الأنبياء.

“He [Ḥaḍrat Abū Bakr ﷺ] adopted the action of the prophets ﷺ during the episode of riddah [apostasy].”

‘Abd-Allāh ibn Mas‘ūd ﷺ said:

كرهناه في الابتداء وحمدناه في الانتهاء.

“At first, we disliked these steps taken by Ḥaḍrat Abū Bakr ﷺ, but in the end, we praised him for it and appreciated his actions.”

In the context of these circumstances, before we proceed to mention the events of the false claimants to prophethood, we will present the verbatim account of the arrival of Musaylimah al-Kadhdhāb [the Liar] with his supporters in Madinah during the prophetic era and disclosed his presumptions upon meeting the Noble Messenger ﷺ, thereafter the subsequent events in this regard will be presented.

Musaylimah al-Kadhdhāb

Musaylimah’s arrival in Madinah

‘Abd-Allāh ibn ‘Abbās ﷺ narrates that Musaylimah al-Kadhdhāb visited Madinah during the blessed era of the Noble Messenger ﷺ, and with him were several men from the tribe of Banī Ḥanīfah, he stayed in

the house of Ḥārith ibn Kurayz in Madinah. He met and conversed with the Noble Messenger ﷺ and thereby said: “*You should hand over the succession to me after you.*”

At this point, Thābit ibn al-Qays ibn Shammās ؓ was present with the Noble Messenger ﷺ, and in the blessed hand of the Noble Messenger ﷺ was a palm-leaf, the Noble Messenger ﷺ in anger said:

لَوْ سَأَلْتَنِي هَذِهِ الْقِطْعَةَ مَا أُعْطَيْتُكَهَا، وَلَنْ تَعْدُو أَمْرَ اللَّهِ فِيكَ، وَلَئِنْ أَذْبَرْتَ لَيَعْقِرَنَّكَ اللَّهُ.

“If you asked me for even this piece (of date-palm leaf), I would not give it to you. You cannot avoid the fate you are destined to, by Allah. If you reject Islam, Allah will destroy you.”

Then the Noble Messenger ﷺ said:

هذا ثابت يجيبك عني ثم انصرف عنه.

“And this is Thābit (ibn al-Qays) who will answer you on my behalf.”

The Noble Messenger ﷺ then turned away from him and departed.

This statement by the Noble Messenger ﷺ: “*You cannot avoid the fate you are destined to, by Allah*”, was a short elaboration of a prophecy which can be reckoned as the final nail in the coffin for Musaylimah.

Ibn ‘Abbās ؓ inquired about this prophecy from Abū Hurayrah ؓ, who then narrated that the Noble Messenger ﷺ, while relating him a dream he had witnessed, said:

بَيْنَمَا أَنَا نَائِمٌ رَأَيْتُ فِي يَدَيَّ سِوَارَيْنِ مِنْ ذَهَبٍ، فَأَهَمَّنِي شَأْنُهُمَا، فَأُوجِي إِلَيَّ فِي الْمَنَامِ أَنْ أَنْفُخَهُمَا، فَفَخَّخْتُهُمَا فَطَارَا فَأَوَّلَتْهُمَا كَذَّابَيْنِ يَخْرُجَانِ بَعْدِي . فَكَانَ

أَحَدُهُمَا الْعُنْسِيُّ وَالْآخَرُ مُسَيَّلِمَةُ الْكَذَّابِ صَاحِبِ الْيَمَامَةِ. (صحيح البخاري، ج ٢، ص ٦٢٨، طبع نور محمدى دهلى)

*“The Messenger of Allah ﷺ said, ‘While I was sleeping, I saw (in a dream) two gold bracelets round my arm, and that worried me too much. Then I was instructed Divinely in my dream, to blow them off and so I blew them off, and they flew away. I interpreted the two bracelets as symbols of two liars who would appear after me. And so one of them was Al-‘Ansī and the other was Musaylimah al-Kadhdhāb from Al-Yamamah.’”*²⁸⁵

Some Special Qualities of Thābit ibn al-Qays

Thābit ibn al-Qays ibn Shammās ؓ [the orator of the Noble Messenger ﷺ] was martyred in the Battle of Yamāmah, but before we discuss his martyrdom, it seems beneficial to first present a few events which his daughter relates about him:

1. When the following Qur’anic verse was revealed:

إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ. (سورة لقمان ١٨: ٣١)

“For Allah does not love arrogant or boastful people.”²⁸⁶

اشْتَدَّتْ عَلَى ثَابِتٍ وَعَلَّقَ عَلَيْهِ بَابُهُ، وَطَفِقَ يَبْكِي، فَأُخْبِرَ رَسُولُ اللَّهِ ﷺ، فَسَأَلَهُ فَأَخْبَرَهُ بِمَا كَبُرَ عَلَيْهِ مِنْهَا، وَقَالَ: أَنَا رَجُلٌ أَحَبُّ الْجَمَالِ، وَأَنْ أَسُودَ قَوْمِي. فَقَالَ: «إِنَّكَ لَسْتَ مِنْهُمْ، بَلْ تَعِيشُ بِخَيْرٍ وَتَمُوتُ بِخَيْرٍ، وَيُدْخِلُكَ اللَّهُ الْجَنَّةَ».

“Thābit was greatly distressed by it, so he closed his door and began to cry. The Messenger of Allah ﷺ was informed, so he asked him. Thābit told him what had troubled him in it and said, ‘I am a man who loves beauty and that I lead my people.’ The Prophet ﷺ said, ‘You are not

²⁸⁵ Ṣaḥīḥ al-Bukhārī p. 628 vol. 2 - Published by: Nūr Muḥammadi Delhī

²⁸⁶ Ṣūrah Luqmān 31:18

among them. Rather, you will live in goodness, die in goodness, and Allah will admit you to Paradise.”

2. Another similar narration is recorded involving Thābit ؓ, that when the following Qur’anic verse was revealed:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ
كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ. (سورة الحجرات
(٤٩:٢)

“O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as you may speak aloud to one another, lest your deeds become vain and you perceive not.” ²⁸⁷

Thābit ibn al-Qays ؓ thus sat in his house crying, this was conveyed to the Noble Messenger ﷺ that after hearing this verse, Qays ؓ says that he has a loud voice and fears that his deeds are rendered fruitless. So the Noble Messenger ﷺ said:

إِنَّكَ لَسْتَ مِنْهُمْ؛ بَلْ تَعِيشُ حَمِيدًا، وَتُقْتَلُ شَهِيدًا، وَيُدْخِلُكَ اللَّهُ الْجَنَّةَ.

“You are not one of them, you will live a praised life and you will die a martyr and Allah will grant you entrance in the Jannah.” ²⁸⁸

This meeting of Musaylimah with the Noble Messenger ﷺ took place in Madinah. Musaylimah then returned to Yemen with his supporters and followers and continued to spread his presumptions to his people and persisted in his claim to be a prophet. Meanwhile the Noble Messenger ﷺ sent one of his Companions, Ḥabīb ibn Zayd ibn ‘Āsim ؓ, to Musaylimah. When Ḥabīb ibn Zayd ؓ arrived in Yemen, the brutality with which Musaylimah al-Kadhdhāb dealt with him has been recorded by the scholars in these words (presented below).

²⁸⁷ Sūrah al-Hujurat 49:2

²⁸⁸ *Tafsīr al-Qurṭubī* vol. 16, pp. 306-6 under Qur’ān 49:2. *Al-Bidāyah wa al-Nihāyah* of Ibn Kathīr, vol. 6, p. 35, Egypt Print

The Martyrdom of Ḥabīb ibn Zayd ibn ‘Āṣim

قد بعثه رسول الله ﷺ إلى مسيلمة الكذاب باليمامة، فكان مسيلمة إذا قال له: أتشهد أن محمدًا رسول الله؟ قال: نعم. وإذا قال له: أتشهد أني رسول الله؟ قال: أنا أصم لا أسمع، فعل ذلك مرارًا، فقطعه مسيلمة عضوًا عضوًا، ومات شهيدًا ﷺ. (الاستيعاب في معرفة الأصحاب، ج ١، ص ٣٢٧، تحت حبيب ابن زيد. أسد الغابة، ج ١، ص ٣٧٠، تحت حبيب ابن زيد)

*“The Messenger of Allah ﷺ sent him to Musaylimah al-Kadhdhāb in al-Yamāmah. Whenever Musaylimah asked him, ‘Do you testify that Muḥammad is the Messenger of Allah?’ He would reply, ‘Yes.’ And when Musaylimah asked him, ‘Do you testify that I am the messenger of Allah?’ he would reply, ‘I am deaf; I cannot hear.’ He did this repeatedly, so Musaylimah amputated him limb by limb, and he died as a martyr (and sacrificed his life in defence of the creed of Khatm al-Nubuwwah).”*²⁸⁹

Then after the demise of the Noble Messenger ﷺ, the Battle of Yamamah took place, a brief account of which will be presented in the lines that follow.

The Battle of Yamamah - ١١ AH

The Battle of Yamamah occurred in ١١ AH during the reign of Ḥaḍrat Abū Bakr رضي الله عنه، the first caliph. The circumstances of this battle have been extensively documented by historians.

We will present hereunder the accomplishments of a few noble Companions رضي الله عنهم through which it shall be known as to what extent did the Noble Companions رضي الله عنهم sacrificed their lives and wealth to safeguard the creed of Khatm al-Nubuwwah. They also demonstrated by their

²⁸⁹ *Al-Istī‘āb fī Ma‘rifat al-Aṣḥāb* vol. ١, p. 327, under Ḥabīb ibn Zayd رضي الله عنه. *Usd al-Ghābah fī Ma‘rifat al-Ṣaḥābah* vol. ١, p. 370, under Ḥabīb ibn Zayd رضي الله عنه

actions that the doors to prophethood is closed after the [Divine] declaration of the Noble Messenger ﷺ being the Seal of the Prophets [Khātam al-Nabiyyin] and that anyone claiming prophethood after the Messenger ﷺ, deserves execution in order to prevent anyone else from daring to do so in the future.

After the demise of the Noble Messenger ﷺ, Ḥaḍrat Abū Bakr ؓ dispatched an army of Ṣaḥābah ؓ under the leadership of 'Ikramah bin Abī Jahl and Shuraḥbīl ibn Ḥasanah ؓ in 11 AH to fight Musaylimah.

But since the army of the Ṣaḥābah ؓ was much smaller than the Banī Ḥanīfah tribe of Musaylimah al-Kadhdhāb, which numbered around forty thousand, whereas the army of the Ṣaḥābah were less in comparison, these two therefore refrained from attack.

In light of this situation, Ḥaḍrat Abū Bakr ؓ dispatched additional troops, led by Ḥaḍrat Khālīd bin al-Walīd ؓ, as reinforcements.

Upon learning of the Islamic army's approach, Musaylimah addressed his tribesmen with great vigour, preparing them for battle:

قَالَ مُسَيْلِمَةُ لِقَوْمِهِ: الْيَوْمُ يَوْمُ الْغَيْرَةِ، الْيَوْمُ إِنْ هُزِمْتُمْ تُسْتَرْذَفِ النِّسَاءُ سَبَيَاتٍ،
وَيُنْكَحْنَ غَيْرَ حَظِيَّاتٍ، فَقَاتِلُوا عَنْ أَحْسَابِكُمْ وَأَمْنَعُوا نِسَاءَكُمْ. (البدايه والنهائه، ج ٦، ص ٣٢٤)

*“The gist of this (above text) is that Musaylimah provoked his people and said: ‘Today is the day of honour, if your are defeated today then your women would be turned into concubines, fight for the sake of defending your clan and for the protection of the honour of your womenfolk.’”*²⁹⁰

In accord with the method of warfare of those times, each tribe had a different flag-bearer; based on this rule, the flag-bearer of the Immigrants [Muhājirūn] was Sālim Mawla Abū Ḥudhayfah ؓ whereas

²⁹⁰ Al-Bidāyah wa al-Nihāyah vol. 6, p. 324

Thābit ibn Qays ibn Shammās ؓ (the spokesperson of the Noble Messenger ﷺ) was the flag-bearer from the Helpers [Anṣār], other Muslims tribes were also ready to fight under their respective flag-bearers.

On that day, before the battle had commenced, the two advisors of Musaylimah, namely Al-Maḥkam ibn Ṭufayl and Al-Rajjāl ibn 'Unfuwah were imparting instructions to their people about the affairs of war and its strategies, at this point 'Abd al-Raḥmān ibn Abī Bakr ؓ attacked Al-Maḥkam ibn Ṭufayl and killed him, likewise Ḥaḍrat Zayd ibn al-Khaṭṭāb ؓ killed Al-Rajjāl ibn 'Unfuwah, just before he attained martyrdom.²⁹¹

The Battle of Yamamah commenced between the opponents and turned intense, at that point, Thābit ibn al-Qays ؓ anointed himself with perfume, wore a shroud and dug a hole in the ground to keep his feet firm and began fighting with resoluteness such that he met martyrdom likewise.²⁹²

The historians record that Thābit ibn Qays ؓ was wearing armour while he was martyred in the Battle of Yamamah. After the battle, Thābit ibn Qays ؓ appeared to a person in his dream and informed him: "A man has taken away my fine armour I was wearing and he is encamped at a certain place with the army, his horse is tied near his tent. Pots have been placed upon my armour and have kept it hidden under a saddle. Inform Khālīd ibn al-Walīd ؓ about it on my behalf to order my armour from this person and keep it in his custody, and when he proceeds to the successor of the Messenger of Allah ﷺ, Abū Bakr ؓ, inform him of certain amount of debt I owe and certain amount of wealth I have left, and that I have freed a certain slave, let my will be fulfilled." He also said:

و اياك ان تقول هذا حلم فتضييعه.

²⁹¹ Ibid., vol. 2, p. 335

²⁹² See: Ibid., vol. 6, p. 324, under the chapter: The Killing of Musaylimah al-Kadhhab

“Be cautious against taking this (will) as just a dream and ignoring it.”

When Ḥaḍrat Khālīd ibn al-Walīd ؓ met Ḥaḍrat Abū Bakr ؓ in Madinah, he related the entire phenomena to him, Ḥaḍrat Abū Bakr ؓ hence fulfilled his will as instructed.

The scholars state:

فلا نعلم أحدًا جازت وصيته بعد موته إلا ثابت بن قيس. (كتاب الروح لابن القيم ص ١٧. البداية والنهاية لابن كثير ج ٦، ص ٣٣٥، طبع أول مصر، تحت ثابت ابن قيس)

*“We do not know of anyone whose will was allowed after his death except Thābit ibn Qays.”*²⁹³

Zayd ibn al-Khaṭṭāb ؓ, the brother of Ḥaḍrat ‘Umar ؓ, was the flag-bearer of the Muhajirīn, he fell martyr in the intense battle. Thereafter his flag was taken by Sālīm Mawlā Abī Ḥudhayfah ؓ and he eventually fell martyr along with Thābit ibn Qays ؓ. The historians have recorded that the Noble Companions ؓ fought with great valour and courage, and remained steadfast with utmost determination.²⁹⁴

When the battle intensified in the Day of Yamamah, Musaylimah with his supporters and army took shelter in his garden which was later named as *Ḥaḍīqat al-Mawt* [The Garden of Death]:

وَأَغْلَقَتْ بَنُو حَنِيفَةَ الْحَدِيقَةَ عَلَيْهِمْ، وَأَحَاطَ بِهِمُ الصَّحَابَةُ، وَقَالَ الْبَرَاءُ بْنُ مَالِكٍ:
يَا مَعْشَرَ الْمُسْلِمِينَ، الْقَوْنِي عَلَيْهِمْ فِي الْحَدِيقَةِ. فَاحْتَمَلُوهُ فَوْقَ الْحَجَفِ وَرَفَعُوهَا
بِالرَّمَاكِ حَتَّى أَلْقَوْهُ عَلَيْهِمْ مِنْ فَوْقِ سُوْرِهَا، فَلَمْ يَزَلْ يُقَاتِلُهُمْ دُونَ بَابِهَا حَتَّى فَتَحَهُ،
وَدَخَلَ الْمُسْلِمُونَ الْحَدِيقَةَ مِنْ حِيطَانِهَا وَأَبْوَابِهَا يَقْتُلُونَ مِنْ فِيْهَا مِنَ الْمُرْتَدَّةِ مِنْ

²⁹³ *Kitāb al-Rūḥ* of Ibn al-Qayyim, vol. 2, p. 336. Under Zayd ibn al-Khaṭṭāb ؓ. *Al-Bidāyah wa al-Nihāyah* of Ibn Kathir, 1st Edition, Egypt Print, under (the chapter): Thābit ibn Qays ؓ

²⁹⁴ See: *Al-Bidāyah wa al-Nihāyah* vol. 2, p. 336

أَهْلِ الْيَمَامَةِ، حَتَّى خَلَصُوا إِلَى مُسَيْلِمَةَ، لَعَنَهُ اللَّهُ...وَإِذَا هُوَ وَقَفْتُ فِي ثُلْمَةِ جِدَارٍ، كَأَنَّهُ جَمَلٌ أَوْرَقٌ، وَهُوَ مُزَبَّدٌ مُتَسَانِدٌ، لَا يَعْقِلُ مِنَ الْغَيْظِ، وَكَانَ إِذَا اعْتَرَاهُ شَيْطَانُهُ أَرْبَدَ حَتَّى يَخْرُجَ الرَّبْدُ مِنْ شِدْقَيْهِ، فَتَقَدَّمَ إِلَيْهِ وَحَشِي بَنُ حَرْبٍ مَوْلَى جُبَيْرِ بْنِ مُطْعِمٍ، قَاتِلُ حَمْزَةَ، فَرَمَاهُ بِحَرْبَتِهِ فَأَصَابَهُ وَخَرَجَتْ مِنَ الْجَانِبِ الْآخَرِ، وَسَارَعَ إِلَيْهِ أَبُو دُجَانَةَ سِمَاكُ بْنُ خَرْشَةَ، فَضْرَبَهُ بِالسَّيْفِ فَسَقَطَ، (البداية والنهاية لابن كثير، ج ٦، ص ٣٢٥، طبع أول، مصر، تحت مقتل مسيلمه الكذاب)

*“Banū Hanīfah locked the garden [Ḥadiqat al-Mawt], the Noble Companions ﷺ then surrounded this garden turned fortress, Al-Barā’ ibn Mālīk ﷺ [the brother of Anas ibn Mālīk ﷺ], out of zeal, said: ‘O gathering of the believers! Fling me upon them in the garden,’ so they lifted him on the shield and they raised it with spears until they threw him over its walls, he continued fighting against them in front of its door until he managed to open it. The believers entered the garden from its walls and gates, killing whoever they would find in it from the apostates of the people of Yamamah, until they reached Musaylimah - upon whom be the curse of Allah. And there he stood in a breach of the wall, resembling a camel with a patchy white and black coat, frothing and propped up, unable to contain his fury. When his demon overpowered him, he frothed until foam shot out of the corners of his mouth. Waḥshī ibn Ḥarb ﷺ, the freedman of Jubayr ibn Muṭ‘im, notorious for slaying Ḥamzah ﷺ, advanced towards him and targeted him with his javelin, striking him down. The javelin protruded from the opposite side. Then, Abū Dujānah Simāk ibn Kharashah ﷺ rushed to him and struck him with his sword, causing him to fall.”*²⁹⁵

After his conversion to Islam, Waḥshī ﷺ used to state about this incident (of him killing Musaylimah):

²⁹⁵ Ibid., vol. 6, p. 325, under (the chapter): Killing of Musaylimah al-Kadhdhāb

يقول قتلت في الكفر خير المسلمين و قتلت في الإسلام شر الكفار

“I had killed the best of Muslims (i.e. Ḥamzah ؓ) in [the state of] disbelief and killed the worst of disbelievers in [the state of] Islam.”

The Significance of Battle of Yamamah

In the previous discussion, we have briefly shed light on the event of the Battle of Yamamah. Historians state that the Noble Companions ؓ fought with unmatched patience and steadfastness. And in this place [Ḥadiqat al-Mawt], the Companions of the Noble Messenger ﷺ continued to pursue their enemies with great courage until Allah ﷻ granted them victory:

وَصَبَرَتِ الصَّحَابَةُ فِي هَذَا الْمَوْطِنِ صَبْرًا لَمْ يُعْهَدْ مِثْلُهُ، وَلَمْ يَزَالُوا يَتَقَدَّمُونَ إِلَى نُحُورِ عَدُوِّهِمْ حَتَّى فَتَحَ اللَّهُ عَلَيْهِمْ. (البداية والنهاية لابن كثير، ج ٦، ص ٣٢٥)

*“In this location, the Companions demonstrated a level of patience that had never been witnessed before, and they continued to advance towards their enemies until Allah granted them victory.”*²⁹⁶

The Battle of Yamamah holds great importance in the history of Islam in which the Noble Companions ؓ strenuously strived with utmost dedication for the issue of the Khatm al-Nubuwwah. They sacrificed their wealth and lives, played an exemplary role in defending this issue, ensured its complete protection, and firmly closed the door against (any claim to) continuation of prophethood.

According to historians, about ten thousand disbelievers were killed in this battle and about six hundred Mujāhidīn were martyred among Muslims. Among these martyred Mujāhidīn were the senior Companions and also included fifteen Companions who participated in

²⁹⁶ Ibid., vol. 6, p. 325

the Battle of Badr, also martyred were many great memorizers of the Qur'ān [ḥuffāz] and ascetics [zuhhād] among the Noble Companions ﷺ.

Some Significant Events of this Era

Upon the election of Abū Bakr ﷺ as caliph, a number of significant events occurred. As previously mentioned, many tribes abandoned Islam and turned apostates during this period. Additionally some despicable ones, namely Musaylimah al-Kadhdhāb, Al-Aswad al-'Ansī, Ṭulayḥah Asadī, etc proclaimed themselves as prophets thus becoming false claimants to prophethood.

Sajāḥ bint al-Ḥārith al-Tamīmī

التي ادّعت النبوة في الردّة، وتبعها قوم ثم صالحت مسيلمة وتزوجته ثم بعد قتله عادت إلى الإسلام فأسلمت، وعاشت إلى خلافة معاوية. (الإصابة، ص ٢٤٠ مع الاستيعاب، طبع مصر)

At the same time also emerged a woman named Sajāḥ bint al-Ḥārith al-Tamīmī from the Christian Arabs claiming prophethood and Banī Tamīm rallied around her and became her followers. Subsequently, she allied herself with Musaylimah al-Kadhdhāb and married him. She eventually converted to Islam after the killing of Musaylimah al-Kadhdhāb renouncing thereby her claim of prophethood; she entered Islam and lived until the caliphate of Ḥaḍrat Amīr Mu'āwiyah ﷺ.

Al-Aswad al-'Ansī

About the killing of Al-Aswad al-'Ansī, the Noble Messenger ﷺ informed:

أتى الخبر إلى النَّبِيِّ ﷺ مِنَ السَّمَاءِ اللَّيْلَةَ الَّتِي قُتِلَ فِيهَا الْعَنْسِيُّ لِيُبَشِّرَنَا، فَقَالَ: قُتِلَ الْعَنْسِيُّ الْبَارِحَةَ قَتَلَهُ رَجُلٌ مُبَارَكٌ مِنْ أَهْلِ بَيْتٍ مُبَارَكِينَ، قِيلَ: وَمَنْ؟ قَالَ: فَيْرُوزُ فَيْرُوز، وَقَدْ قِيلَ: إِنَّ مَدَّةَ مُلْكِهِ مِنْذُ ظَهَرَ إِلَى أَنْ قُتِلَ ثَلَاثَةُ أَشْهُرٍ، وَيُقَالُ: أَرْبَعَةُ أَشْهُرٍ، فَاللَّهُ أَعْلَمُ. (البداية والنهاية، ج ٦، ص ٣١٠، طبع أول، مصر، تحت خروج الأسود العنسي)

*“The news came to the Noble Messenger ﷺ from the Heavens on the night that al-'Ansī was killed, to bring us good tidings. He said, ‘Al-'Ansī was killed last night. He was killed by a blessed man from a blessed household.’ It was asked, ‘Who?’ He replied, ‘Fayrüz.’ It is said that the duration of his rule from when he emerged until he was killed was three months, and it is also said to be four months. And Allah knows best.”*²⁹⁷

And Ḥāfiẓ Ibn Ḥajar al-'Asqalānī رحمه الله writes the following about Al-Aswad al-'Ansī in his *Al-Fath al-Bārī*:

عبهلة بن كعب الأسود العنسي - خرج بصنعاء بلدة في اليمن ادعى النبوة وغلب على عامل صنعاء المهاجر بن ابي امية

فَيْرُوزَ وَغَيْرِهِمَا حَتَّى دَخَلُوا عَلَى الْأَسْوَدِ لَيْلًا وَقَدْ سَقَتْهُ الْمَرْزُبَانَةُ الْخَمْرَ صَرَفًا حَتَّى سَكِرَ وَكَانَ عَلَى بَابِهِ أَلْفُ حَارِسٍ فَتَقَبَّ فَيْرُوزُ وَمَنْ مَعَهُ الْجِدَارَ حَتَّى دَخَلُوا فَقَتَلَهُ

²⁹⁷ Ibid., vol. 6, p. 310, 1st Edition, Egypt, under Revolt of Al-Aswad al-'Ansī

فَيَرُوزُ وَاحْتَرَّ رَأْسُهُ وَأَخْرَجُوا الْمَرْأَةَ وَمَا أَحْبَبُوا مِنْ مَتَاعِ الْبَيْتِ وَأَرْسَلُوا الْخَبَرَ إِلَى الْمَدِينَةِ فَوَافَى بِذَلِكَ عِنْدَ وَفَاةِ النَّبِيِّ ﷺ قَالَ أَبُو الْأَسْوَدِ عَنْ عُرْوَةَ أُصِيبَ الْأَسْوَدُ قَبْلَ وَفَاةِ النَّبِيِّ ﷺ يَوْمَ وَلِيْلَةٍ فَأَتَاهُ الْوَحْيُ فَأَخْبَرَ بِهِ أَصْحَابَهُ ثُمَّ جَاءَ الْخَبَرُ إِلَى أَبِي بَكْرٍ ﷺ. (الفتح الباري، ج ٦، ص ٦٢٩، طبع قديم)

“Abhalah bin Ka'b al-Aswad al-'Ansī: He emerged in San'a', a city of Yemen. He made a claim of prophethood and seized control from Muhājir bin Abī Umayyah, the governor of San'a'.

In the middle of the night, a group of individuals led by Fayrūz al-Daylamī ﷺ conducted a raid upon Aswad. Marzubānah, his wife had given him liquor due to which he became completely intoxicated. Despite the presence of thousands of guards at his door, Fayrūz ﷺ, along with those with him, managed to punch a hole through the wall and enter. They killed him and had him decapitated and rescued his wife (as she was a Muslim) and took along with them whatever they could. They dispatched this news to Madinah, this event occurred one day and one evening prior to the passing of the Messenger of Allah ﷺ, but this development was already revealed to the Messenger ﷺ through wahy about which he had himself informed to the Ṣaḥābah ﷺ, although this [dispatched news] only reached later after Abū Bakr ﷺ had become the caliph.”²⁹⁸

And Ḥafīz Ibn Kathīr ﷺ further elucidates this event in these words which we will present hereunder for the benefit of the readers:

فَلَمَّا كَانَ اللَّيْلُ نَقَبُوا ذَلِكَ الْبَيْتَ فَدَخَلُوا فَوَجَدُوا فِيهِ سِرَاجًا تَحْتَ جَفْنَةٍ فَتَقَدَّمَ إِلَيْهِ فَيَرُوزُ الدَّيْلَمِيُّ وَالْأَسْوَدُ نَائِمٌ عَلَى فِرَاشٍ مِنْ حَرِيرٍ..... وَهُوَ سَكْرَانٌ يَغُطُّ، وَالْمَرْأَةُ

²⁹⁸ Al-Fatḥ al-Bārī vol. 2, p. 629, old print

جَالِسَةً عِنْدَهُ..... فَأَخَذَ رَأْسَهُ فَدَقَّ عُنُقَهُ وَوَضَعَ رُكْبَتَيْهِ فِي ظَهْرِهِ حَتَّى قَتَلَهُ الْخ.
(البداية والنهاية، ج ٦، ص ٣٠٩)

“When the night came, they breached that house and entered. They found a lamp under a basin. Fayrūz al-Daylamī advanced towards him while Al-Aswad was sleeping on a silk bed... He was drunk and snoring while the woman was sitting beside him... Fayrūz took his head and crushed his neck, placing his knees on his back until he killed him.” ²⁹⁹

The Martyrdom of Al-Nu‘mān bin Bashīr ﷺ during the era of Al-Aswad al-‘Ansī

The scholars have recorded this event in the following words:

التُّعْمَان: وَكَانَ يَهُودِيًّا مِنْ أَهْلِ سَبَأَ فَقَدِمَ عَلَى رَسُولِ اللَّهِ ﷺ، فَأَسْلَمَ ثُمَّ رَجَعَ إِلَى بِلَادِ قَوْمِهِ، فَبَلَغَ الْأَسْوَدَ بْنَ كَعْبِ الْعَنْسِيِّ خَبْرَهُ فَبَعَثَ إِلَيْهِ فَأَخَذَهُ فَقَطَّعَهُ عَضْوًا عَضْوًا. (طبقات ابن سعد، ج ٥، ص ٣٩٠، طبع ليدن، تحت تسمية اليمن من أصحاب رسول الله ﷺ)

“Al-Nu‘mān ﷺ was a Jew from the people of Sabā’, he visited the Noble Messenger ﷺ [and brought Islam] and returned to his native land. When the news about him reached Al-Aswad bin Ka‘b al-‘Ansī, he summoned him and severed his limbs one by one (thereby killing him).”

³⁰⁰

Thus Nu‘mān ﷺ achieved martyrdom by sacrificing his life for the sake of Khatm al-Nubuwwah.

²⁹⁹ Al-Bidāyah wa al-Nihāyah vol. 6, p. 309

³⁰⁰ Ṭabaqāt of Ibn Sa‘d vol. 5, p. 390, Under the description of those Companions of the Messenger of Allah ﷺ who settled in Yemen

Another Important event related to the era of Al-‘Ansī

أَبُو مُسْلِمٍ عَبْدُ اللَّهِ بْنِ ثَوْبٍ الْخَوْلَانِيُّ الْيَمَنِيُّ مِنْ خَوْلَانَ بِلَادِ الْيَمَنِ. دَعَاهُ الْأَسْوَدُ الْعَنْسِيُّ إِلَى أَنْ يَشْهَدَ أَنَّهُ رَسُولُ اللَّهِ، فَقَالَ لَهُ: أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟ فَقَالَ: لَا أَسْمَعُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. فَأَجَجَ لَهُ نَارًا، وَأَلْقَاهُ فِيهَا، فَلَمْ تَضُرَّهُ، وَأَنْجَاهُ اللَّهُ مِنَ النَّارِ، فَكَانَ يُشَبِّهُهُ بِإِبْرَاهِيمَ الْخَلِيلِ، ثُمَّ هَاجَرَ فَوَجَدَ رَسُولَ اللَّهِ ﷺ قَدْ مَاتَ، فَقَدِمَ عَلَى الصِّدِّيقِ، فَأَجْلَسَهُ بَيْنَهُ وَبَيْنَ عُمَرَ، وَقَالَ لَهُ عُمَرُ: الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُمِتَّنِي حَتَّى أَرَانِي فِي أُمَّةٍ مُحَمَّدٍ ﷺ مِنْ فِعْلٍ بِهِ كَمَا فَعَلَ بِإِبْرَاهِيمَ الْخَلِيلِ. وَقَبْلَهُ بَيْنَ عَيْنَيْهِ، وَكَانَتْ لَهُ أَحْوَالٌ وَمُكَاشَفَاتٌ. (البداية والنهاية، ج ٨، ص ١٤٦، تحت سنة ستين ٦٠ هجري، طبع أول، مصري تذكرة أبي مسلم الخولاني)

“Abū Muslim (‘Abd-Allāh bin Thuwab) al-Khawlānī al-Yamanī ﷺ, hailing from Khawlān in the country of Yemen. He was summoned by Al-Aswad al-‘Ansī to make him testify to him to be the messenger of Allah, who therefore asked him: ‘Do you testify that I am the messenger of Allah?’ He replied: ‘I cannot hear. I declare that Muḥammad is the Messenger of Allah.’ So the false “prophet” lit a fire and threw him in it, though it did not harm him for Allah saved him from it just as He saved Prophet Ibrāhīm al-Khalīl ﷺ (the Friend, i.e. the name given to him on account of his close relationship with Allah). He performed migration [hijrah] and upon his return, he found that the Prophet ﷺ had passed away and so he went straight to al-Ṣiddīq (i.e. Abū Bakr ﷺ). On that occasion, he sat between him and ‘Umar ﷺ, who said to him: ‘Praise be to Him Who has not caused me to die before witnessing someone from the Ummah of Muḥammad ﷺ do as Ibrāhīm al-Khalīl ﷺ did.’ ‘Umar ﷺ then kissed him between the eyes. He was a man of lofty spiritual stages.”³⁰¹

³⁰¹ Al-Bidāyah wa al-Nihāyah vol. 8, p. 142

Ṭulayḥah ibn Khuwaylid al-Asadī

This is followed by the condition of Ṭulayḥah al-Asadī reported by Ḥāfiẓ Ibn Kathīr رحمه الله in *Al-Bidāyah wa al-Nihāyah*:

والتفت على طليحة الأسدي بنو أسدٍ وطِيٍّ، وبشر كثير أيضًا، وادّعى النبوة أيضًا
كما ادّعاها مُسَيْلِمَةُ الكَذَّاب. (البداية والنهاية، ج ٦، ص ٣١١)

“Banū Asad and Banū Tā’ir and many others turned to Ṭulayḥah al-Asadī. Ṭulayḥah, like Musaylimah al-Kadhdhāb, also claimed prophethood.” ³⁰²

وارتدت أسدٌ وعُظفانٌ وعليهم طليحة بن خويلد الأسدي الكاهن. (البداية والنهاية،
ج ٦، ص ٣١٥)

“Members of the Asad and Ghaṭafān tribes apostatized. Ṭulayḥah al-Asadī, the soothsayer, was their leader.” ³⁰³

Ibn Kathīr رحمه الله continues:

قطع أبو بكر البُعوث، وعقد الألوية: فعقد أحد عشر لواءً، عقد لخالد بن الوليد
وأمره بطليحة بن خويلد. (البداية والنهاية، ج ٦، ص ٣١٥)

“Abū Bakr رضي الله عنه dispatched expeditions and tied banners: He tied eleven banners, tying one for Khālīd ibn al-Walīd and commanded him to deal with Ṭulayḥah ibn Khuwaylid.” ³⁰⁴

³⁰² Ibid., vol. 6, p. 311, Chapter: Al-Ṣiddīq’s رضي الله عنه firm stance to fight the apostates

³⁰³ Ibid., vol. 1, p. 312 - Chapter: Al-Ṣiddīq’s رضي الله عنه firm stance to fight the apostates

³⁰⁴ Ibid., vol. 6, p. 315

Ḥāfiẓ Ibn Kathīr ؓ mentions more about Ṭulayḥah al-Asadī at another place as follows:

وَأَمَّا طُلَيْحَةُ فَإِنَّهُ رَاجَعَ الْإِسْلَامَ بَعْدَ ذَلِكَ أَيْضًا، وَذَهَبَ إِلَى مَكَّةَ مُعْتَمِرًا أَيَّامَ الصَّدِيقِ، وَاسْتَحْيَى أَنْ يُوَاجِهَهُ مَدَّةَ حَيَاتِهِ، وَقَدْ رَجَعَ فَشَهِدَ الْقِتَالَ مَعَ خَالِدٍ، وَكَتَبَ الصَّدِيقُ إِلَى خَالِدٍ: أَنْ اسْتَشِرَّهُ فِي الْحَرْبِ وَلَا تَوَمَّرْهُ- (البداية والنهاية، ج ٦، ص ٣١٨)

*“As for Ṭulayḥah, he returned to Islam after that and went to Makkah as a pilgrim during the days of al-Ṣiddīq ؓ. He was too shy to face him during his lifetime. He then returned and participated in the battles with Khālīd ؓ. Al-Ṣiddīq ؓ wrote to Khālīd ؓ: ‘Consult him in warfare but do not appoint him as a commander.’”*³⁰⁵

This is an exceptionally valuable advice of Ḥaḍrat Abū Bakr ؓ which indicates his lofty level of religious intuition [*firāsah*], and his precise guidance from the perspective of governance.

Concluding Remarks

In the preceding pages, references were made to various events in which the actions and attitude of the Blessed Companions ؓ with regards to the issue of Khatm al-Nubuwwah have been discussed.

These events and circumstances serve to illustrate the extent to which the Blessed Companions ؓ endeavoured to swiftly resolve this issue and demonstrated by their actions that any one who claims prophethood in the future exits Islam and it is disbelief to believe in the continuity of prophethood, such a person is subject to persecution for his belief and deserves no leniency.

³⁰⁵ Ibid., vol. 6, p. 318

The Noble Companions ﷺ, through their actions, appear to have served as a reminder to the Muslim Ummah that the door for the continuation of prophethood is never open, but remains sealed forever.

❧ Geographical Terms ❧

Ahmad Nagar: A town in the Chiniot District of Punjab province in Pakistan.

Baghdad: The capital of Iraq and the second-largest city in the Arab world and in West Asia after Tehran.

Bhawana: A city and capital of Bhawana Tehsil of Chiniot District in Punjab, Pakistan.

Chiniot: A district in the Punjab province of Pakistan.

Deoband: A town and a municipality in Saharanpur district in the state of Uttar Pradesh, India, about 150 km from Delhi. Dār al-'Ulūm Deoband, an Islamic seminary and one of the largest Islamic Institutions of India is located there.

Dera Ghazi Khan: A city in the southwestern part of Punjab, Pakistan.

Dhunni: A village in Kharian Tehsil, Gujrat District in the Punjab province of Pakistan.

Faisalabad: Formerly known as Lyallpur, is the second largest city and industrial centre of the Pakistani province of Punjab.

Gudai: A village in Astore District in Gilgit-Baltistan, Pakistan.

Gujrat (Pakistan): The thirteenth largest city in the Pakistani province of Punjab.

Herat: An oasis city and the third-largest city in Afghanistan.

India: Officially the Republic of India, is a country in South Asia.

Iraq: Officially the Republic of Iraq, is a country in West Asia and in the geopolitical region known as the Middle East.

Jhang: A district of Faisalabad division in the Punjab province, Pakistan.

Khorasan: A historical eastern region in the Iranian Plateau in West and Central Asia that encompasses western and northern Afghanistan, northeastern Iran, the eastern halves of Turkmenistan and Uzbekistan, western Tajikistan, and portions of Kyrgyzstan and Kazakhstan.

Konya: A city south of Ankara in Turkey's Central Anatolia region.

Kufah: An important city of Iraq founded by Ḥaḍrat 'Umar.

Lahore: The capital of the Pakistani province of Punjab

Madinah al-Munawwarah: Illuminated city of the Messenger of Allah ﷺ and the second holiest city of Islam.

Makkah al-Mukarramah: Holiest city of Islam and home to the Masjid al-Ḥarām and the Ka'bah.

Mianwali: A city in Mianwali Tehsil, is the capital city of Mianwali District in Punjab, Pakistan.

Muhammadi Sharif: A village of Bhawana Tehsil in Chiniot District of Punjab province of Pakistan.

Pakistan: A country in South Asia

Punjab (Pakistan): A province of Pakistan. Located in the central-eastern region of the country.

Rabwah: Officially known as Chenab Nagar, is a city in Chiniot, Punjab, Pakistan on the bank of Chenab River.

Rayy: Or Rey, historically known as Rhages, Rhagae, and Arsacia, Rayy is the oldest existing city in Tehran Province.

San'a: Also spelled Sana'a and Sana, is the capital city of Yemen

Tabuk: The capital city of the Tabuk Region in northwestern Saudi Arabia.

Wan Bachran: A town and union council in Punjab, Pakistan.

Yamamah: A historical region in south-eastern Najd in modern-day Saudi Arabia, or sometimes more specifically, the now-extinct ancient village of Jaww al-Yamamah, near al-Kharj, after which the rest of the region was named.

Yemen: A country situated at the southwestern corner of the Arabian Peninsula.

❧ Glossary of Terms ❧

AH: [stands for *Anno Hegirae* or *After Hijri*], an abbreviation used in many Western languages for “after *hegira*,” or its Latin form, “*Anno Hegirae*.” The *hegira* refers to a journey which the Noble Prophet Muḥammad ﷺ took from Makkah to Madinah in 622 A.D.

Ahl al-Bayt: The term Ahl al-Bayt (the family of the Prophet ﷺ) includes his wives, his children, and Banū Ḥāshim, Banū ‘Abd al-Muṭṭalib and their freed slaves.

‘Allāmah: Great learned scholar.

Anbiyā’: Arabic term for prophets ﷺ.

‘Aqīdah [pl. ‘*Aqā’id*]: Creed, dogma or tenet of faith firmly based on how things are, distinct from the testimony of faith [*shahādah*].

‘Asr: Late afternoon prayer, performed after an object’s shadow (minus the length of its shadow at the sun’s zenith) is twice as long as the object.

Athar: Literally means the remnants or remains of something. Technically, it is used for what is narrated from the Prophet ﷺ, his Companions, their followers and other early scholars.

Awliyā’: Friend of Allah, another term for saint [*waly*].

Dawrah al-Ḥadīth: An intensive study of the major collections of Ḥadīth. Customarily, in many seminaries in the Muslim world Like Dār al-‘Ulūm Deoband, Dār al-‘Ulūm Nadwat al-Ulamā’ Lucknow, Al-Aḏhar University Egypt,

Dīn: Religion (Islam).

Farḍ: Obligatory Divine Command that is established through decisive proof [*dalil qat’ī*]. One who neglects a *farḍ* without any valid excuse is termed a transgressor

[*fāsiq*] in Islamic Shari'ah and one who rejects a *farḍ* injunction is considered an disbeliever [*kāfir*].

Fatwā [pl. *Fatāwā*]: Formal legal ruling issued by a competent jurist.

Fiqh: Islamic law or jurisprudence.

Fitnah: Trial or testing, temptation; by extension, treachery, persecution, seduction, enchantment, or disorder resulting from these things.

Ghayr-Tashrīʿ: Non-legislative, non-law bearing, subordinate

Ḥadīth: Literally, a piece of news, a story or a report relating to a present or past event. In the technical sense, it refers to the reports of the words, deeds and approvals or disapprovals of the Messenger of Allah ﷺ.

Ḥaḍrat: An honorific Arabic title used to honour a person.

Ḥāfiẓ: Ḥadīth master, one who has memorised one hundred thousand Ḥadīth by heart. Also used for one who has memorised the entire Qur'ān.

Hajj: The obligatory greater pilgrimage to Makkah which takes place in the last month of the Islamic year and which every Muslim who has the means must make once in a lifetime.

Ḥanafī [pl. *Aḥnāfī*]: Follower of the Ḥanafī school of Islamic law.

Ḥifẓ: The process of memorising the entire Qur'ān.

ʿIlīyyīn: (Heaven, Upperworld) is a Qur'anic term referring to either the “most high” and “supreme” places above *Jannah*, i.e. the Paradise, in the seventh Heaven closest to the Throne of Allah ﷻ [*al-ʿArsh*].

ʿIlm al-Kalām: Often shortened to *kalām*, is the scholastic, speculative, or philosophical study of Islamic theology [*ʿaqīdah*].

Īmān: [lit. faith or belief] In Islamic theology denotes a believer's faith in the metaphysical aspects of Islam.

Injīl: The Book revealed to Ḥaḍrat ʿĪsā ﷺ, one of the four Islamic Holy books which was revealed by Allah ﷻ, the others being the Zabūr, the Tawrāt, and the Qur'ān.

Iqāmah: The second call to Islamic prayer, given immediately before the commencement of congregational prayers [*ṣalāḥ*].

Jāhiliyyah: Pre-Islamic ignorance; technically this refers to the condition of a people before the guidance of Allah ﷻ reaches them, or the state of a people that prevents them from accepting the guidance of Allah ﷻ.

Kāfir [pl. **Kuffar**]: Someone who denies the truths from Allah ﷻ; or more broadly any non-Muslim.

Kufr: This term literally means covering or concealing something, and in a religious context, it refers to hiding or denying religious truth.

Mawlānā: A learned Muslim scholar especially in India — often used as a form of address.

Mufasssir [pl. **Mufasssirīn**]: Exegete or elucidator of the Holy Qurʾān.

Muftī: A Muslim legal expert who is empowered to give rulings on religious matters.

Muḥaddith [pl. **Muḥaddithīn**]: Scholar of Ḥadīth

Mujtahid: A person who has been certified as capable of interpreting religious law.

Mutakallimīn: The scholars of scholastic theology [*ʿilm al-kalām*].

Mutawātir: Event or statement reported by such a vast number of people in every generation that it is impossible for it to contain any falsehood.

Qiblah: The direction of the Kaʿbah in Makkah towards which Muslims face in prayer.

Qirāʾah: The readings, or methods of recitation, are named after the leader of a school of Qurʾān reciters.

Qurʾān: The Holy Book, the Living Miracle, revealed from Allah ﷻ as a guidance to mankind via the angel Jibrīl ʿalayhi s-salām to the Holy Messenger of Allah ﷺ. The Revelation began in 610 AD and continued until shortly before the demise of the Prophet ﷺ in 632 CE/11 AH.

Rakʿah: Unit of prayer consisting of a standing and bowing posture and two prostrations.

Riddah: In its terminological definition (i.e. in the Islamic sense) means “to disbelieve after embracing Islam”. Theologically, *riddah* is the process of going from faith [*īmān*] to disbelief [*kufr*].

Sabbath: A day of religious observance and abstinence from work, observed by the Jews.

Ṣaḥābah: Companions of the Prophet or al-Ṣaḥābah ﷺ were the disciples and followers of Noble Messenger who saw or met the Noble Messenger ﷺ during his lifetime and were physically in his presence.

Ṣāhib: A term used by some people in the Subcontinent to address or to refer to a man in a position of authority.

Ṣaḥīḥ: Ḥadīth rigorously authenticated in its text [*matn*] and transmission.

Ṣalāḥ: The daily ritual prayer enjoined upon all Muslims as one of the five Pillars of Islam.

Shāfiʿī [pl. *Shawāfiʿī*]: Follower of the Shāfiʿī school of Islamic law.

Sharīʿah: Islamic Sacred Law.

Sunnah: Precedent or custom; the actions and practices of Allah's Messenger ﷺ. The second source of Islamic Sacred knowledge called Ḥadīths.

Tābiʿī [pl. *Tābiʿīn*]: Follower or Successor - one who saw the Companions [Ṣaḥābah ﷺ] while in the state of faith [*īmān*] and died in that state.

Tabʿ Tābiʿīn: Follower of the Followers - one who saw the Followers during their lifetimes in the state of faith.

Tafsīr: Explanation, commentary or exegesis of the Holy Qurʾān

Tashrīʿ: Legislative, Law-bearing.

ʿUlamāʾ [sing. *ʿĀlim*]: Islamic scholars well-versed with Islamic sciences.

Ummah: The term used to denote the whole community of Muslims bound together by ties of religion.

Wahy: Literally, *wahy* means to give news secretly, give a signal, convey a message, etc., whereas in the technical sense, *wahy* is called the *kalām* (the Divine Word) that was revealed to the blessed Anbiyāʾ ﷺ from Allah ﷻ.

Witr: An Islamic prayer offered after 'Ishā' prayer.

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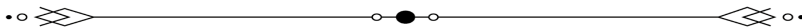
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About this Book

The Issue of *Khatm al-Nubuwwah* - In the Light of the Statements of *Salaf al-Ṣāliḥīn*, originally penned in Urdu titled *Mas'alah Khatm Nubuwwat awr Salaf al-Ṣāliḥīn*, by Mawlānā Muhammad Nāfi' رحمه الله عليه (d. 2014), a traditional scholar, critically examines and refutes the misleading claims made by Qadiyani missionaries who argue that Mirzā Ghulām Ahmad Qādiyānī's use of terms like *zillī* and *burūzī* prophets had precedent in earlier Islamic scholarship, thereby fraudulently inferring their notion of continuation of prophethood from their statements and contending that he should not be singled out for condemnation.

The author meticulously analyzes and provides context for similar statements made by notable figures such as Umm al-Mu'minīn Ḥadrat 'Ā'ishah al-Ṣiddiqah, Amīr al-Mu'minīn Ḥadrat 'Alī bin Abī Ṭālib, Al-Shaykh al-Akbar Muhyī al-Dīn ibn 'Arabī, Mawlānā Rūmī, Mullā 'Alī al-Qārī, Imām al-Rabbānī Mujaddid Alf al-Thānī, Ḥadrat Shāh Walī-Allāh, Ḥujjat al-Islām Mawlānā Qāsim Nānotawī, Mawlānā 'Abd al-Hayy al-Lakhnawī, Shaykh 'Abd al-Wahhāb al-Sha'rānī & Shaykh 'Abd al-Karīm al-Jīlī, effectively dismantling the Qadiyani misinterpretations.

Scholars, researchers, and common Muslims alike need to grasp the stark reality of Mirzā Ghulām Ahmad's deviations and never fall for the deceptions of Qadiyani missionaries concerning this issue. And to always be on guard to defend the Finality of the Prophethood of our Noble Messenger ﷺ.